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# BRAHMA SUTRA

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## CHAPTER 2

*3<sup>rd</sup> Pada*

*14<sup>th</sup> Adhikaranam to 17<sup>th</sup> Adhikaranam*

*Sutra 33 to 53*

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*4<sup>th</sup> Pada*

*1<sup>st</sup> Adhikaranam to 9<sup>th</sup> Adhikaranam*

*Sutra 1 to 22*

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## VOLUME 8

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## PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्  
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

*Sadashiva Samarambham Shankaracharya Madhyamam*

*Asmad Acharya Paryantam Vande Guru Paramparam*

*Beginning with Sadashiva, through Adi Shankaracharya in between  
and upto my own preceptor*

*I bow with reverence to the entire tradition of preceptors*

## Chapter II – Section III

### 17 Topics – 53 Sutras

Adhikaranam	Sutras	Details
1	1 – 7	<ul style="list-style-type: none"><li>- Ether originates from Brahman.</li><li>- No mention in Chandogya Upanishad but inclusion is implied.</li></ul>
2	8	<ul style="list-style-type: none"><li>- Air originates from ether.</li></ul>
3	9	<ul style="list-style-type: none"><li>- No origin of Brahman</li></ul>
4, 5, 6	10, 11, 12	<ul style="list-style-type: none"><li>- Fire springs from Air, water from fire, earth from water.</li></ul>
7	13	<ul style="list-style-type: none"><li>- Origination of one element from another is due not to the latter in itself but to Brahman acting in it.</li><li>- Brahman who is their indweller actually evolved these successive elements.</li></ul>
8	14	<ul style="list-style-type: none"><li>- Absorption of the elements into Brahman happens in the inverse order of their creation.</li></ul>
9	15	<ul style="list-style-type: none"><li>- Prana, mind, and sense are created and absorbed together with the elements of which they consist.</li><li>- Characteristics of Jiva as per Sruti.</li></ul>
10	16	<ul style="list-style-type: none"><li>- Birth and death apply to only the body and transferred to Jiva as long as it identifies with the body.</li></ul>

Adhikaranam	Sutras	Details
11	17	<ul style="list-style-type: none"> <li>- Jiva is eternal. It is not like ether and other elements produced from Brahman at creation.</li> <li>- Jiva is in reality identical with Brahman.</li> <li>- What originates is Jivas connection with its limiting adjunct such as mind, body, senses, etc., this connection is illusory.</li> </ul>
12	18	<ul style="list-style-type: none"> <li>- Nature of Jiva – pure intelligence, consciousness.</li> </ul>
13	19 – 28	<b>Purva Pakshi :</b> <ul style="list-style-type: none"> <li>- Jiva is Anu.</li> </ul>
13	29	<b>Vyasa :</b> <ul style="list-style-type: none"> <li>- Jiva is all pervading – in some scriptures Jiva is taken as Anu because of the qualities of internal organs.</li> </ul>
13	30	<ul style="list-style-type: none"> <li>- Jiva is Anu because of its connection with Buddhi.</li> </ul>
13	31	<b>In deep sleep :</b> <ul style="list-style-type: none"> <li>- Jiva is potentially connected with the buddhi, while in waking state the connection becomes manifest.</li> </ul>
13	32	<ul style="list-style-type: none"> <li>- Without intellect, there will be constant perception or non-perception.</li> </ul>

Adhikaranam	Sutras	Details
14 & 15	33 – 39	- Jiva is agent, connected with instruments of action – Buddhi.
14 & 15	40	- Like carpenter is carpenter only while welding his instruments and rests after having laid them aside. - Jiva ceases to be agent in deep sleep without the instrument.
16	41 – 42	- Agent of Jiva is controlled by Ishvara. Ishvara directs the Jiva according to good or bad actions done in previous births.
17	43 – 46	- Jiva is Amsa of Brahman – Avichedavada – theory of limitation as per the adjuncts. Ishvara does not really have parts. It appears to be as though divided because of various mediums.
17	47	- Jiva must follow dos + don'ts when connected with body. - Funeral fire rejected, fire at sacrifice accepted. - When Jiva is attached to the body rules apply.
17	49	- Jiva connected to only one body and affected by properties of one body alone.

Adhikaranam	Sutras	Details
17	50	<ul style="list-style-type: none"> <li>- Abhasavada – Pratibimbavada</li> <li>- Jiva is reflection of supreme in the intellect.</li> </ul> <b>Sankhya :</b> <ul style="list-style-type: none"> <li>- Jiva is all pervading</li> <li>- Unfair conclusion</li> </ul>
17	51 – 53	<ul style="list-style-type: none"> <li>- Unseen potential results can't be allocated to individual soul if Jivas in many bodies.</li> </ul>

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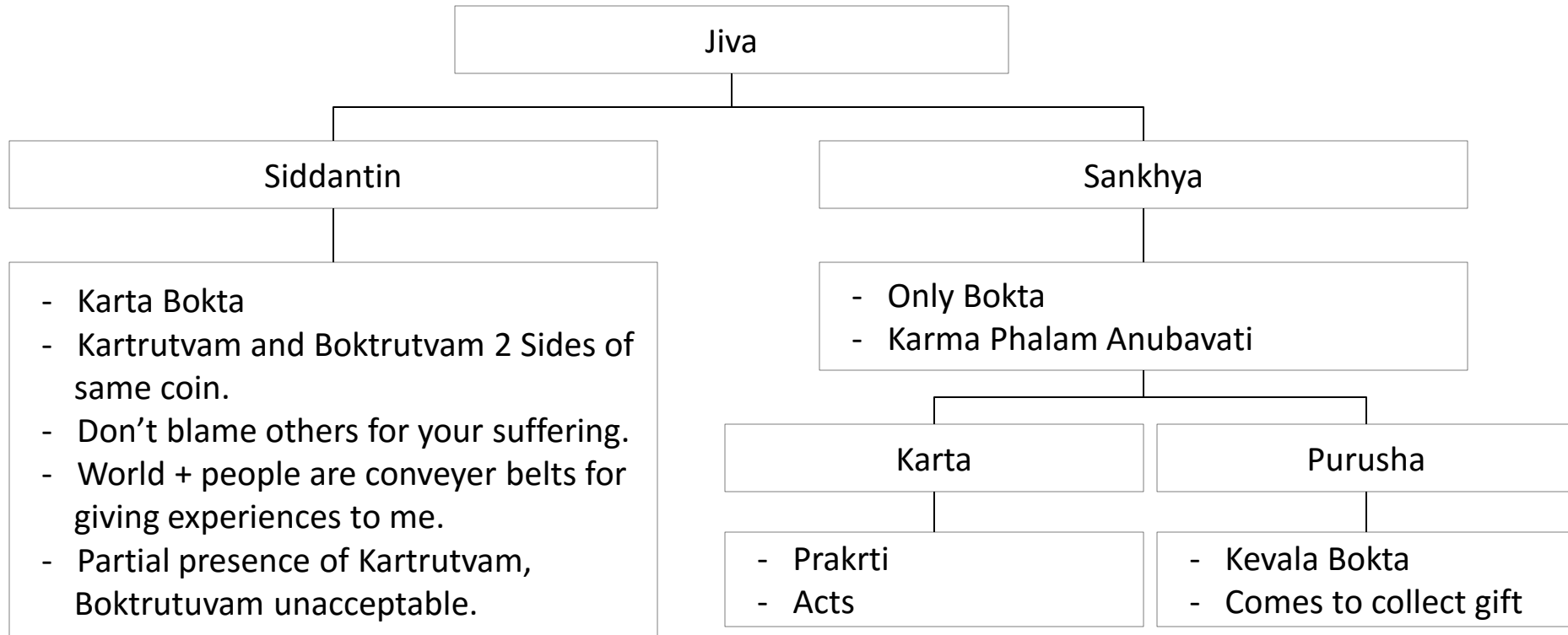
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364.

**14<sup>th</sup> Adhikaranam**  
**Kartru Adhikaranam**  
**Sutra 33 – 39 (7 Sutra)**

**General Introduction :**

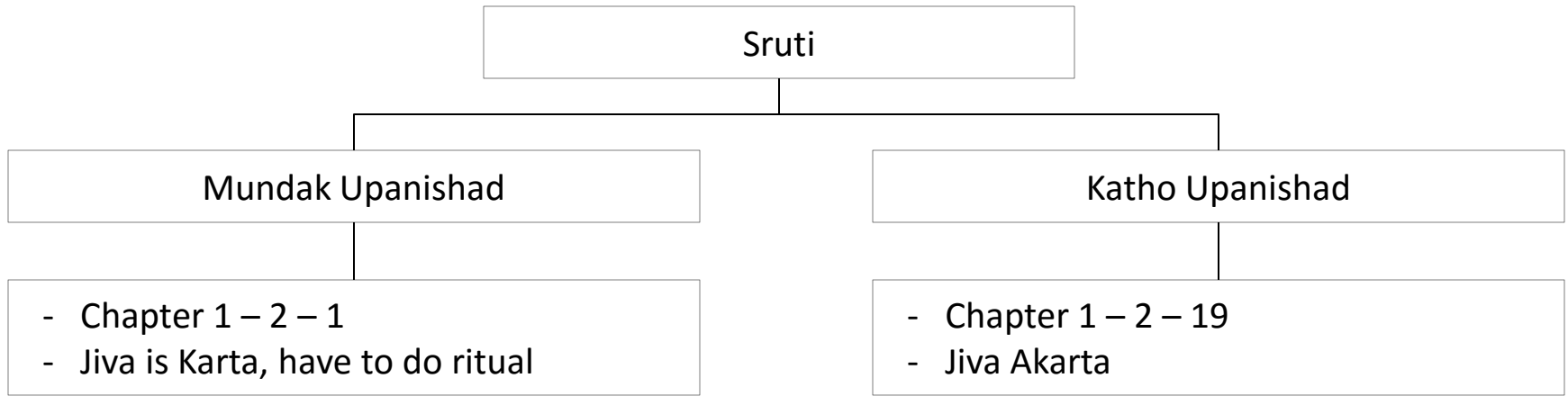
- 14<sup>th</sup> & 15<sup>th</sup> Adhikaranam.
- Jiva is Karta / Akarta.
- Sankhya and Vedantin both accept Veda. But come to different conclusions.



- Vyavaharika Drishtya : Jiva has both Kartrutvam and Boktrutvam.
- Paramartika Drishtya : Jiva has no Kartrutvam, and Boktrutvam.
- 14<sup>th</sup> Adhikaranam establishes Kartrutvam of Jiva from Vyavaharika Drishti.

### Purva Pakshi :

- Sruti says in one place Karta and another place Akarta, Confusing, Apramanam, don't follow Sruti.



### Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यन्स्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah suktasya loke II 1 II

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

## Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

## Ekadesi : (Sankhya)

- Really Jiva Akarta.
- Where Kartrutvam mentioned, take it as figuratively Aupacharikam.
- Talks from Vyavaharika place.

## Siddantin :

Vyavaharika Drishti	Paramartika Drishti
<ul style="list-style-type: none"><li>- Karta</li><li>- Accept Bokta. Also in Vyavaharika Plane.</li></ul>	<ul style="list-style-type: none"><li>- Akarta</li></ul>

### 365. Sutra 33 : [Topic 74 – Sutra 249]

कर्ता शास्त्रार्थवत्त्वात् ।

Karta sastrarthavattvat ।

(The soul is) an agent on account of the scripture having a purport thereby. [II – III – 33]

- If Jiva not Karta, whole Karma Khanda redundant.
- Srutyartha Patti Pramanam.

#### Word Analysis :

##### a) Karta :

- Accept Jiva as doer / agent.

##### b) Shastratvat :

#### Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।

tanya-caratha niyatam satyakama esa vah panthah suktasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

- Because of Validity of Vedic in junctions, commandments.

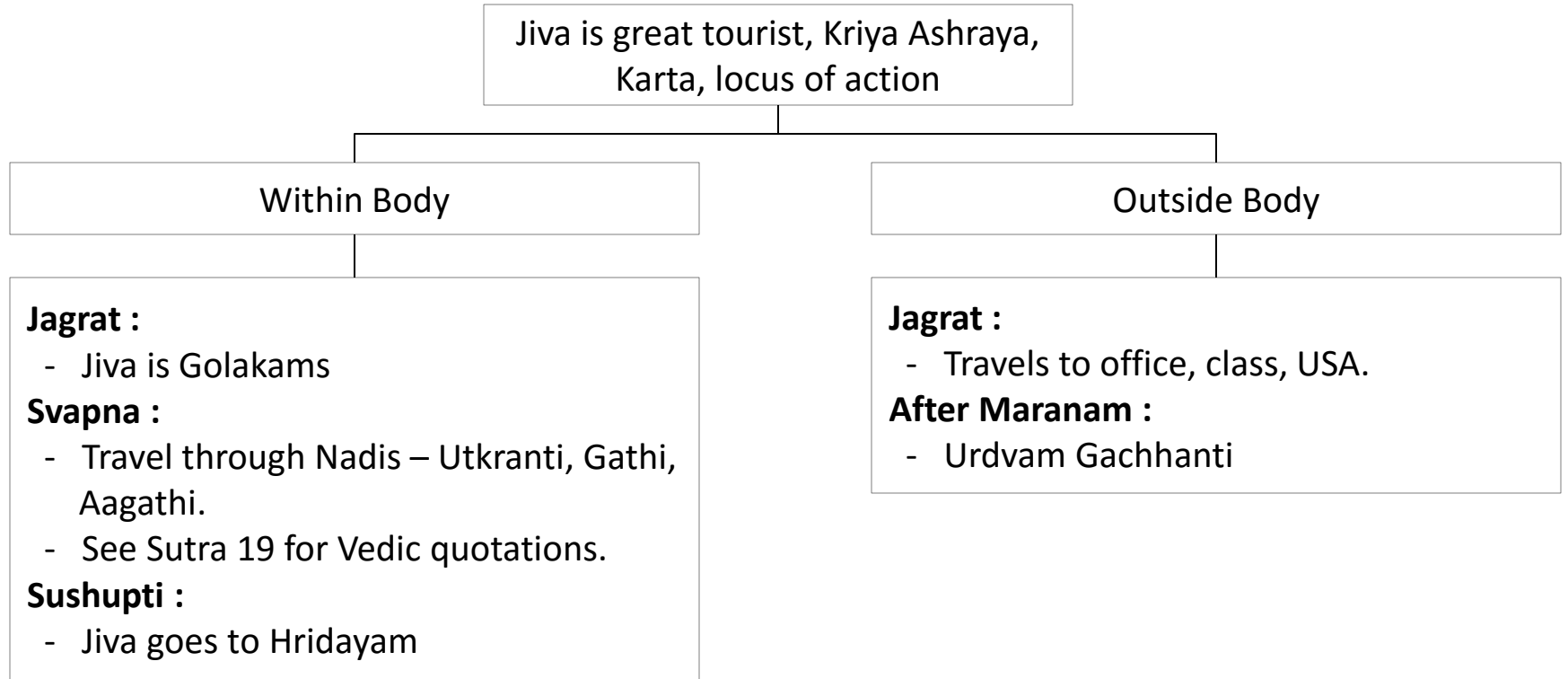
### 366. Sutra 34 : [Topic 74 – Sutra 250]

विहारोपदेशात् ।

Viharopadesat ।

And on account of (the Sruti) teaching (its) wandering about. [II – III – 34]

#### Sanchara Kriya :



#### Word Analysis :

##### a) Vihara :

- Travel, Sanchara Kriya, walking all the time.

##### b) Upadesha :

- Shastra Vakhyani.

### 367. Sutra 35 : [Topic 74 – Sutra 251]

उपदानात् ।

Upadanat ।

(Also it is a doer) on account of its taking the organs. [II – III – 35]

#### General Analysis :

- Jiva takes varieties of instruments and does activities.
- To be Karta, use Karanam – pen, instrument.

Karana using

- Takes Body / Mind / Intellect –  
instrument in Jagrat and Svapna.

- Jiva drops instruments in  
Sushupti.

#### Dakshinamurthy Stotram :

- Karana Upasamhara.
- Buddhi, instrument dropped.

- Travels with instruments to another body, Indriyas not changed.
- Possible only when Jiva is Karta.

#### Word Analysis :

#### Upadanat :

- Since Jiva resorts to instruments, it is Karta.
- Karanams required only for doer.



## Brihadaranyaka Upanishad :

स होवाचाजांतशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः  
पुरुषः, तद्देवां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय  
आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ हैतत्पुरुषः  
स्वपिति नाम ; तद्गृहीत एव प्राणो भवति, गृहीता वाक्,  
गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam  
ādāya ya eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā grhṇāti  
atha haitat puruṣaḥ svapiti nāma. tad grhīta eva prāṇo bhavati,  
grhītā vāk, grhītaṁ cakṣuḥ, grhītaṁ śrotram, grhītaṁ manaḥ ॥ 17 ॥

Ajatasatru said, when this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness. and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Supreme being absorbs organs of speech etc with its own consciousness.
- All sense organs folded and dropped.
- Jiva resides in Hridayam.

## Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Shariram Apnoti – 17 organs taken for travel.
- Body – Office, Ayatanam.

## Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।  
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,  
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

### 368. Sutra 36 : [Topic 74 – Sutra 252]

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः । Vyapadesaccha kriyayam na chennirdesaviparyayah ।

(The soul is an agent) also because it is designated as such with regard to actions; if it were not so, there would be a change of designation. [II – III – 36]

### General Analysis :

#### Vyasa :

- Jiva is Karta as per Shastra.

#### Taittiriya Upanishad :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।  
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।  
शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

**vijnanam yajnam tanute, karmani tanute'pi ca,  
vijnanam devah sarve, brahma jyesthamupasate,  
vijnanam brahma cedveda, tasmaccenna pramadyati,  
sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥**

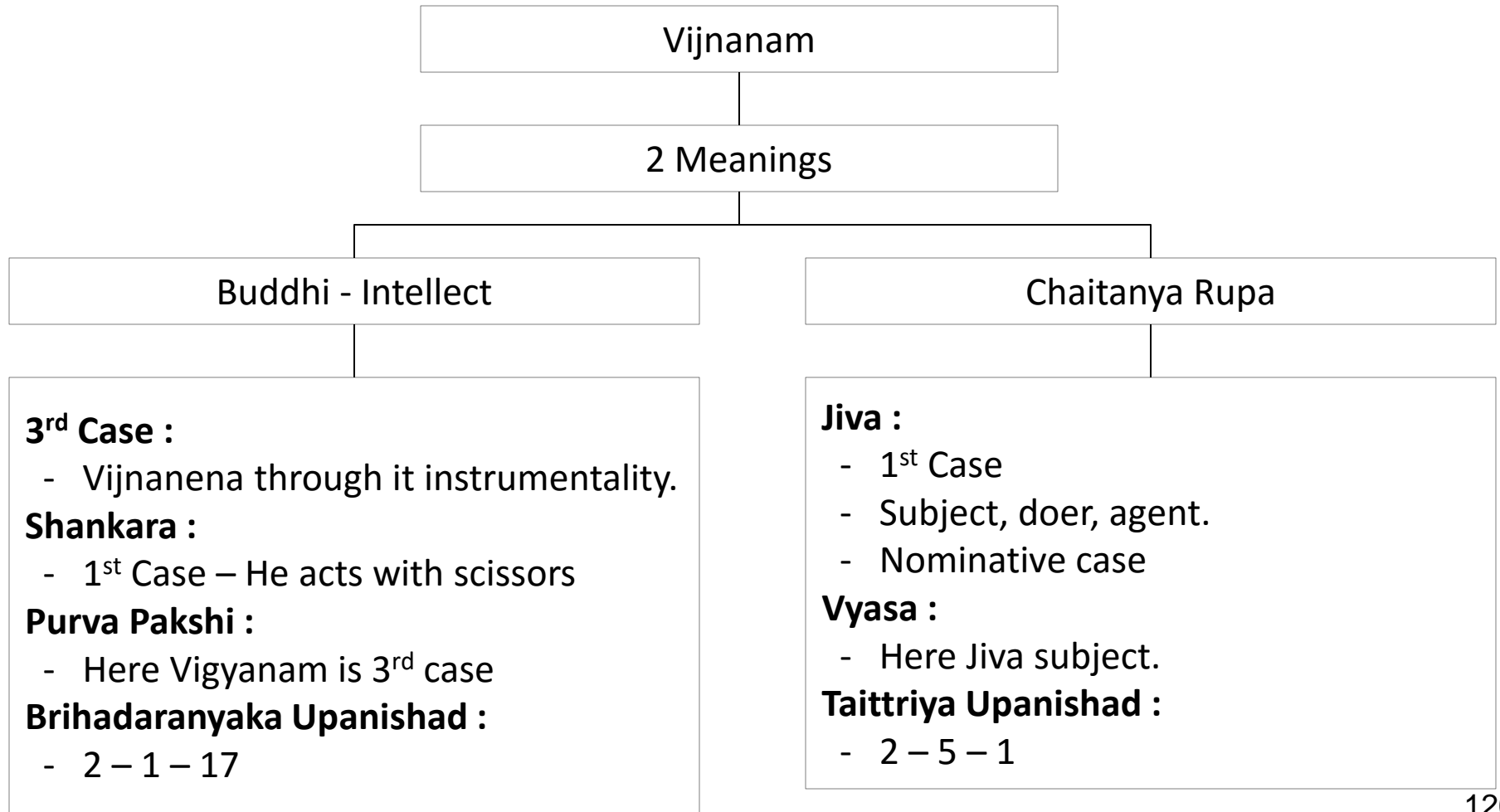
Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

Vijnanam	Yajnam	Tanute
Jiva	Rituals	Performs

- Therefore Karta.

## Purva Pakshi :

- Vigyanam is Buddhi not Jiva.
- It is instrument of knowledge Karana Vitpatti.
- Buddhi, Prakrti modification alone performs Yagyas.
- Jiva only Bokta, enjoys result.



## Brihadaranyaka Upanishad :

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गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,  
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam  
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gṛhītā vāk, gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ ॥ 17 ॥

Ajatasatru said, when this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness. and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

## Taittiriya Upanishad :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।  
विज्ञानं देवाः सर्वे । ब्रह्म ज्यैष्ठमुपासते ।  
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमादयति ।  
शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥ १ ॥

vijnanam yajnam tanute, karmani tanute'pi ca,  
vijnanam devah sarve, brahma jyesthamupasate,  
vijnanam brahma cedveda, tasmaccenna pramadyati,  
sarire papmano hitva, sarvan-kaman-samasnuta iti ॥ 1 ॥

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II – V – 1]

## **Word Analysis :**

### **Ajatashatru :**

- What happens to Jiva in sleep?
- Jiva Karta, Packs away all sense organs – mind used in 3<sup>rd</sup> case, instrumental case – mind serves as instrument of Jiva.
- Carries sense organs to places.

### **a) Cha :**

- Moreover, Jiva is Karta only.

### **b) Vyapadesha :**

- Jiva presented as Kriyavan Agent with respect to action.

### **c) Na Ched :**

- Otherwise, if Jiva not Karta.

### **d) Nirdesha Viparyaya :**

- The way of presentation will be different.
- Vijnanam – Prathama Vibakti, Vijnanam, Vijnane, Vijnani Phalam, Phale, Phalani.
- Instead of nominative case, it would be instrumental case ending – Vijnane – referring to Buddhi.

## **Brihadaranyaka Upanishad : II – I – 17**

- Vijnanam = Buddhi, instrumental case.

### 369. Sutra 37 : [Topic 74 – Sutra 253]

उपलब्धिवदनियमः ।

Upalabdhivadaniyamah ।

As in the case of perception (there is) no rule (here also). [II – III – 37]

#### General Analysis :

#### Possible question by Sankhya :

- Jiva, if Karta, Svatantara, should be able to do only good action.

#### Gita :

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३.३६ ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

- Why Svatantra Jiva does evil deeds? Puppets of Bagavan?
- If Jiva is only Bokta, Why should he suffer?
- Why not enjoy only positive results? Why painful experiences? Why negative experiences?

#### Purva Pakshi :

- Bhoga, experience depends on Various factors – Karanams, instruments.
- When Buddhi has wrong information, deluded, Jiva ends up doing wrong actions.
- Misleading mind instrument and sense organs responsible.

- Jiva depends on instruments to be a Karta.
- If Jiva is dependent entity, can't be called Karta at all.

### **Shankara :**

- Karta, Svatantara, does not mean not using instrument.
- Bagawan uses Pranis Karmas to create world.
- What is Basis of creation of 14 Lokas? Higher 7, Lower7?
- Punya – Papa – Mishra Lokas?
- Bagawan requires medium, instrument for creation.

### **Purva Pakshi :**

- If dependent on instrument, how do you call him Karta, Svatantara?

### **Shankara :**

- Agent has freedom, use or drop instrument.
- Instrument does not handle agent.
- Karta decides direction of instrument.
- I depend on car to travel.
- Car does not direct Jiva.
- When instrument confused, Jiva confused, commits mistake.

## **Word Analysis :**

### **a) Upalabdivatu :**

- As in the case of experience of Bhoga Anubava (Sankhya Accepts Bokta).

### **b) Aniyam :**

- There is no rule he can experience only good or painful experiences.
- If Jiva is Bokta, he can be Karta also.



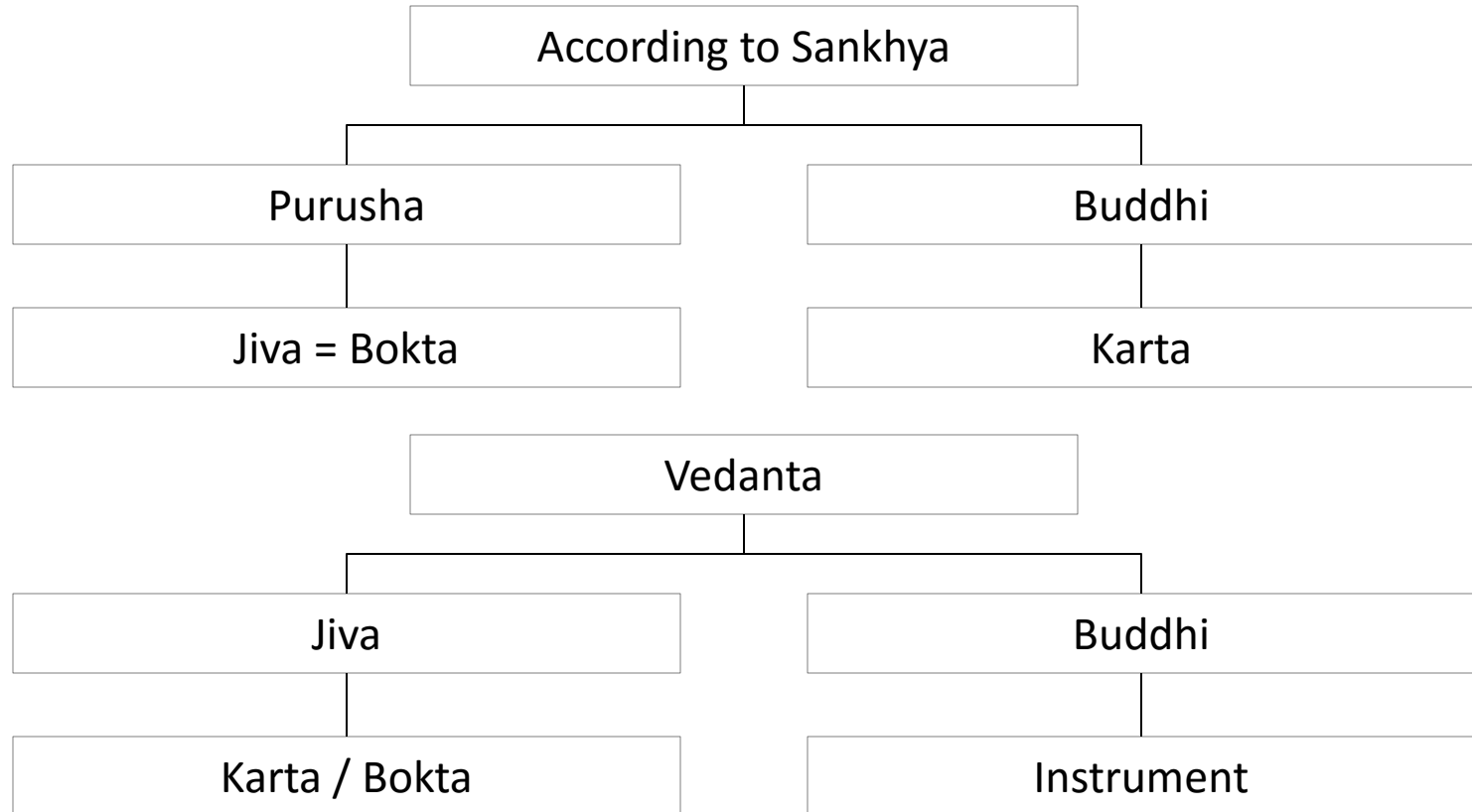
### 370. Sutra 38 : [Topic 74 – Sutra 253]

शक्तिविपर्ययात् ।

Saktiviparyayat ।

On account of the reversal of power (of the Buddhi). [II – III – 38]

#### General Analysis :



#### Vyasa :

- Let us assume Buddhi is Karta and has Kartru Shakti.
- Being Karta, it will stop to be an instrument.

- Karta and Karanam are necessarily 2 separate factors.
- Agent can't be instrument. Instrument can't be agent.
- One is Bokta, one is Karanam, can't be together.
- Karta and Karana Shakti will also be in 2 locus not in one locus.
- If you are Karanam, you become subordinate, not boss.
- If Buddhi is Karta, it will have Kartru Shakti not Karana Shakti.
- Shakti Viparyayam, transformation in Shakti.

Boss	Employee
<ul style="list-style-type: none"> <li>- Karta Shakti</li> <li>- Cook traveller, writer.</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Subordinate</li> <li>- Has to listen.</li> <li>- If Buddhi loses Karana Shakti, it will require another Karanam like pen, hands, legs.</li> <li>- If Buddhi becomes Karta, who will do thinking function and what will be thinking instrument.</li> <li>- Sense organs and body can't think.</li> <li>- Buddhi only Karanam.</li> </ul>

## **Vedanta :**

- Consciousness obtaining in Vyavaharika plane is Karta, Chidabasa.
- Chidabasa Pratibimba, limited.
- Consciousness obtaining in Paramartika plane is Bimba Chaitanyam, Sakshi, Paramatma.
- Inert Buddhi instrument borrows life from me, Chaitanyam.
- Chidabasa is Karta, Jiva.

## **Word Analysis :**

### **a) Shakti Viparyaya :**

- Because of Change, reversal of Buddhis faculty, Buddhi can't be Karta. Therefore Jivatma alone is doer.
- Kartru – karana Shakti Viparyaya.
- Doer + instrument are 2 separate faculties, can't coexist in one locus.
- Karana Shakti of Buddhi will become Karta Shakti of Chidabasa.
- Mind as instrument has practical significance.
- Mind is an instrument to be employed by me, Jiva.
- I am Atma, Chidabasa, employer of mind.
- I am different from employee, mind.
- Shaktehe Viparyaya, Hetau Panchami Vibakti.
- Because of Shaktivatu, Buddhi not Karta.

### 371. Sutra 39 : [Topic 74 – Sutra 254]

समाध्यभावाच्च ।

Samadhyabhavaccha ।

And on account of the impossibility of Samadhi. [II – III – 39]

#### General Analysis :

- Veda gives Dhyana Vidhi because you are Jiva Karta and can use instrument of Buddhi.
- As Karta, meditate using Buddhi.

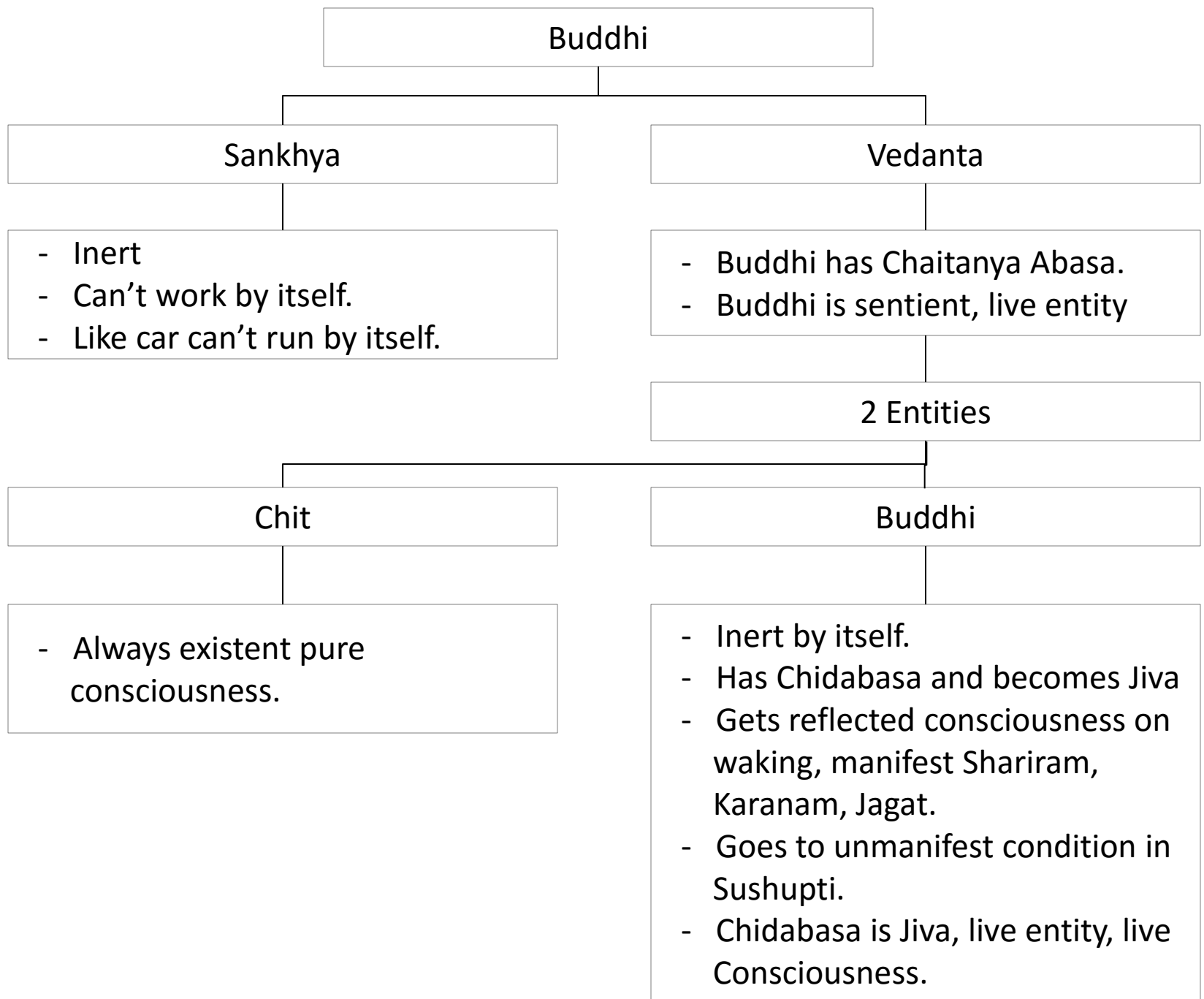
#### Shiva Manasa Puja :

रत्नैः कल्पितमासनं हिमजलैः स्नानं च दिव्याम्बरं  
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।  
जातीचम्पकबिल्वपत्ररचितं पुष्पं च धूपं तथा  
दीपं देव दयानिधे पशुपते हृत्कल्पितं गृह्यताम् ॥१॥

Ratnaih Kalpitam-Aasanam Hima-Jalaih Snaanam Ca Divya-Ambaram  
Naanaa-Ratna-Vibhuussitam Mrga-Madaa-Moda-Angkitam Candanam |  
Jaatii-Campaka-Bilva-Patra-Racitam Pusppam Ca Dhuupam Tathaa  
Diipam Deva Dayaa-Nidhe Pashupate Hrt-Kalpitam Grhyataam ||1||

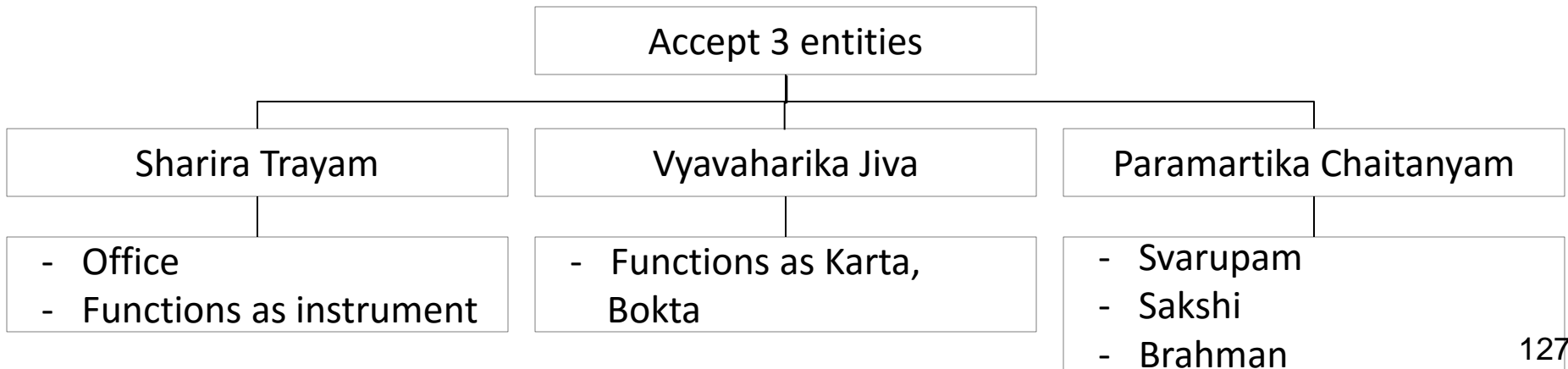
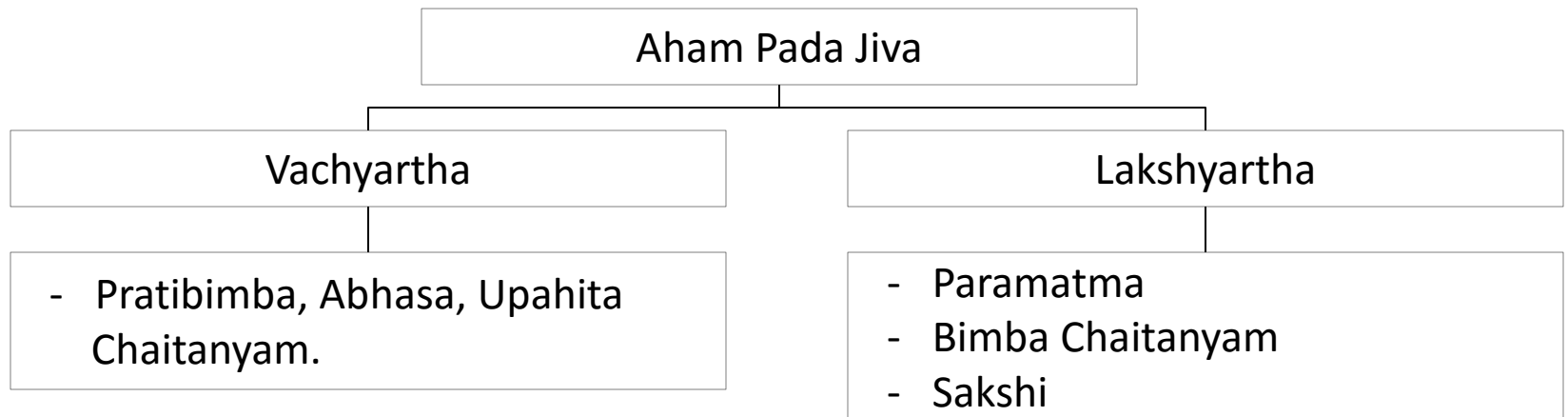
(O Pashupati, please accept my Mental Worship of You) I offer an Asanam (Seat) studded with Gems for You to Sit on; I Bathe You in Cool Waters from the Himalayas; and with Divine Clothes decorated with various Gems, and with Marks of Sandal Paste of the Musk Deer (Kasturi), I Adorn Your Form, I Offer You Flowers composed of Jaati (Jasmine) and Campaka (Magnolia), along with Bilva Leaves, and wave Incense sticks and Oil Lamp before You, O Deva, You Who are an Ocean of Compassion and the Pashupati (the Lord of the Pashus or beings); Please Accept my Offerings made within my Heart.  
[Verse 1]

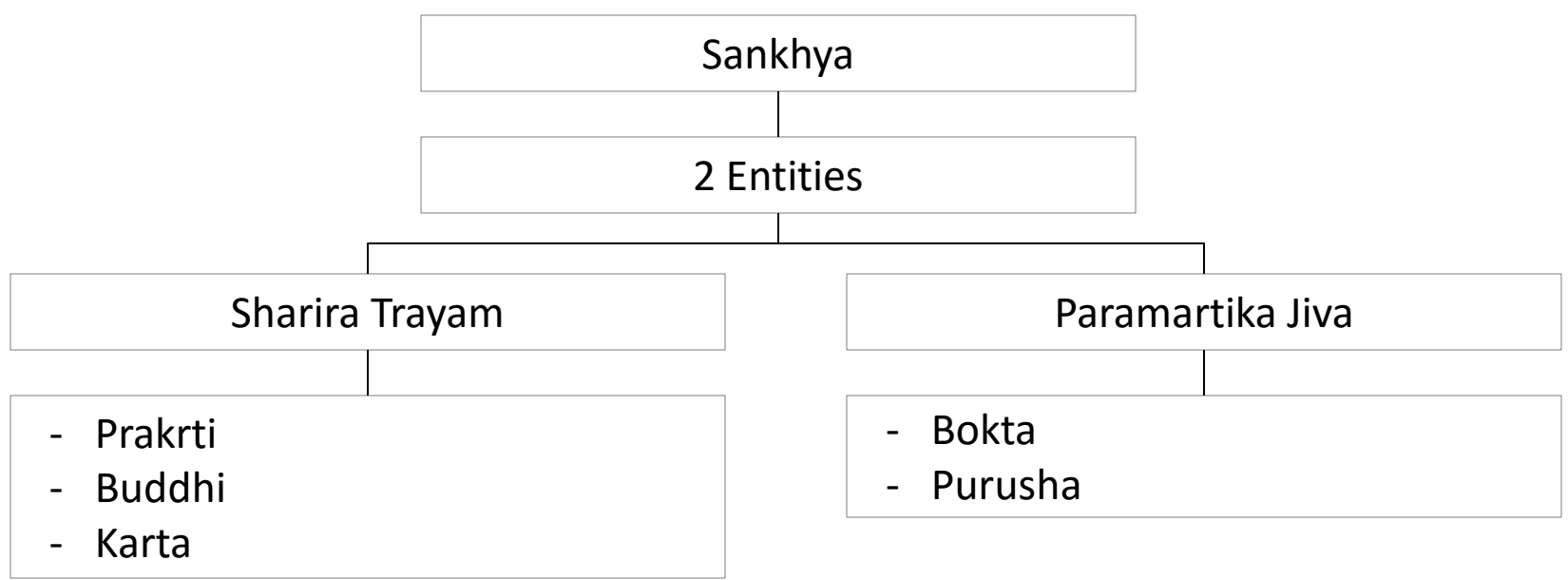
- Dhyana Vidhi proves mind is instrument. I am user of instrument.
- In Vedanta have to accept both Karta and Bokta Jiva in Vyavaharika plane.
- Abasa Chaitanyam alone is Jiva – Karta user of Buddhi – Karanam.



## Example :

- We say car is coming.
- Car – Jadam, not Karta.
- Buddhi is thinking means, Buddhi Vyatirikta Chetana Jiva thinking through Buddhi.
- Eyes seeing : Eyes Vyatirikta Jiva seeing.
- Sharira Traya Vyatrikta Vyavaharika Jiva Chetana Angikaraha.
- Vyavaharika Chetana Jiva has to be accepted.





- No intermediary Chaitanyam called Vyavaharika Chaitanyam, Pratibimbam, Abhasa.
- If Buddhi is Karta, no instrument to produce thoughts.
- Shastra says Buddhi is Antah Karanam.
- For all Vedic Rituals, Sadhanas, Buddhi instrument is prescribed.
- Main Sadhana is Samadhi, meditation.

### Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-  
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो  
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि  
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-  
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे  
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.  
kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.  
lokās tam parādur yo'nyatrātmano lokān veda. devās tam  
parādur yo'nyatrātmano devān veda. bhūtāni tam parādur  
yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād  
yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram,  
ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

## Mundak Upanishad :

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।  
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Ara iva ratha-nabhau samhata yatra nadyah sa esho-'ntas-carate bahudha jaya-manah ।  
om-ityevam dhyayatha atmanam svasti vah paraya tamasah parastat ॥ 6 ॥

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

- Mind functions as instrument, not agent.
- Kartru, Karana Shakti can't co-exist in one locus.

## Word Analysis :

### a) Cha :

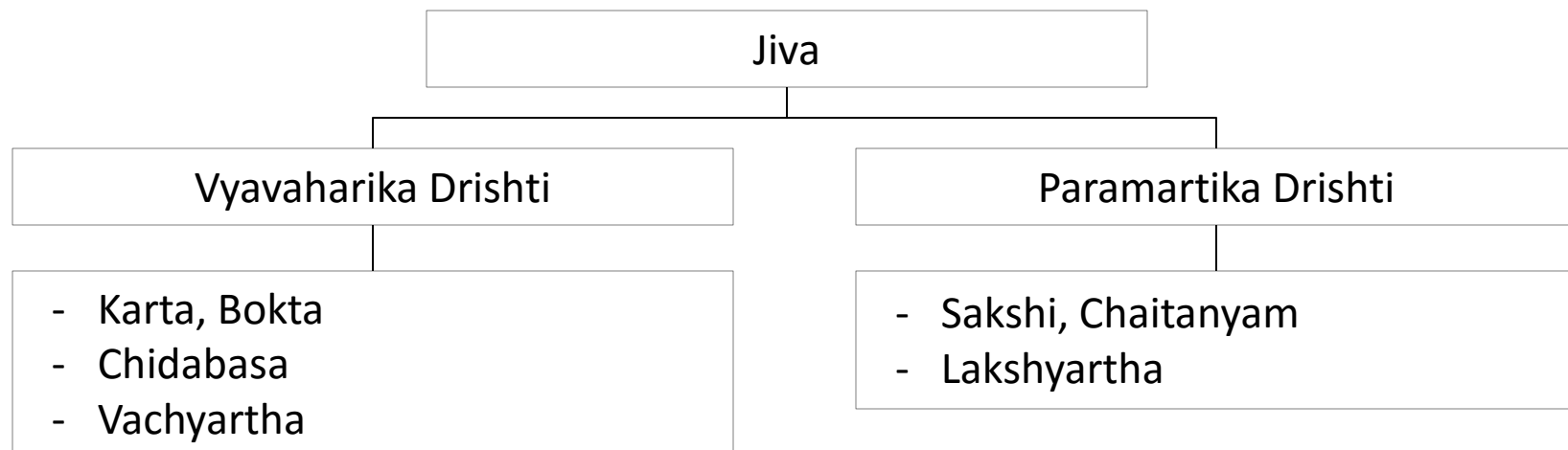
- Moreover, one more logic.

### b) Samadhasya Asam Bavat :

- Meditation is not possible if Buddhi is Karta.



## Conclusion of 4<sup>th</sup> Adhikaranam :



Eka Desi (Sankhya)	Purva Pakshi
<ul style="list-style-type: none"><li>- Jiva Akarta, only Bokta.</li><li>- Jiva in Sruti is figurative expression.</li></ul>	<ul style="list-style-type: none"><li>- Sruti says Karta and Akarta, confusing.</li></ul> <b>Mundak Upanishad : 1 – 2 – 1</b> <ul style="list-style-type: none"><li>- Jiva is Karta</li></ul> <b>Katho Upanishad : 1 – 2 – 19</b> <ul style="list-style-type: none"><li>- Jiva na hanyate....</li></ul>

## Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmani kavayo yany-apasyam-stani tretayam bahudha santatani ।  
tanya-caratha niyatam satyakama esa vah panthah sukrasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

## Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

## Vedantin :

- Karta and Bokta can't coexist in one locus.
- Meditation will not be possible without instrument.
- Karta and Karanam must be different in Vyavahara.

372.

## 15<sup>th</sup> Adhikaranam

### Taksha Adhikaranam – One Sutra

Sutra 40 : [Topic 75 – Sutra 255]

यथा च तक्षोभयथा ।

Yatha cha takshobhayatha ।

And as the carpenter is both. [II – III – 40]

### General Analysis :

- Very important Adhikaranam, pillar of Vedanta.
- Kartrutvam established in 14 Adhikaranam is not Svabavika, intrinsic Dharma, only Auphadika Dharma, borrowed, incidental nature.

Auphadikam	Svabavikam
<ul style="list-style-type: none"><li>- Karta, Bokta</li><li>- Incidental</li></ul>	<ul style="list-style-type: none"><li>- Akarta, Abokta, intrinsic</li><li>- Therefore identical with Akruta Brahman which is Sakshi.</li></ul>

Vyasa Advise to Sankhya

Accept Both

- Karta, Bokta and call it Vyavaharika Satyam.

Reject Both

- Akarta – Abokta and call it Paramartika Satyam.

- One sided coin does not exist.

## Significance of Adhikaranam 3 levels :

Purva Pakshi	Eka Desi (Nyaya)
<b>Mundak Upanishad :</b> - Chapter 1 – 2 – 1 – Karta <b>Katho Upanishad :</b> - Chapter 1 – 2 – 19 – Na hanyate..	- Accepts Sruti

## Mundak Upanishad :

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।  
 तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

Tad-etat satyam mantresu karmāṇi kavayo yany-apasyam-stani tretayam bahudha santatani ।  
 tanya-caratha niyatam satyakama esa vah panthah suktasya loke ॥ 1 ॥

The various Karma-s which seers found in the mantra-s are true and were much practised in the Treta age (or in the three Veda-s); practise them always with a desire for the true results. This is your way for attaining to the worlds of the fruits of Kara. [I – II – 1]

## Katho Upanishad :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।  
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;  
 Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

Sankhya	Nyaya
<b>Jiva :</b> <ul style="list-style-type: none"> <li>- Akarta</li> <li>- Kevala Bokta intrinsically</li> <li>- Heat of fire is Svabavikam</li> <li>- Jiva in Moksha Kale Akarta</li> </ul>	<b>Jiva :</b> <ul style="list-style-type: none"> <li>- Kevala Karta intrinsically.</li> <li>- Abokta</li> <li>- By doing Sadhanas prescribed, Jeeva attains Moksha.</li> </ul>

- Jivas Kartrutvam suppressed, not functional (like machine gets Jammed, Jiva stultified).
- Jiva Akarta only as in Moksha Kala.

### **Vedanta :**

- Kartrutvam Auphadika Dharma, because of temporary association with Buddhi.
- Crystal enjoys red colour because of Proximity of flower.

### **Buddhi :**

- Adhyasta kartrutvam, Agantukam, Mithya, Vyavaharikam.
- No question of stopping Kartrutvam in Moksha Kala.
- Falsification of Adhyasta Kartrutvam by knowledge is Moksha.

Nyaya	Vedanta
<ul style="list-style-type: none"> <li>- Stultification of Kartrutvam = Moksha.</li> <li>- Moksha is event in time.</li> <li>- Jiva has to stop Kartrutvam.</li> <li>- Kartrutvam intrinsic.</li> </ul>	<ul style="list-style-type: none"> <li>- Falsification of superimposed Kartrutvam is Moksha.</li> <li>- Moksha is self recognition, not event but recognition of eternal fact.</li> <li>- Crystal was, is, ever will be colourless.</li> <li>- In between, it did not become coloured.</li> <li>- Mistaken rectification = Moksha.</li> <li>- Problem in intellect, solution in intellect not spiritual.</li> <li>- In sleep, Raaga, Dvesha, Sukham, Dukham Na Vartate.</li> <li>- When Buddhi activated in Jagrat and Svapna, problems active.</li> </ul>

- Anvaya – Vyatireka logic.
- Karta, bokta arrives in Jagrat and Sushupti.
- Logical falacy in Nyaya.
- If Kartrutvam is intrinsic, it can't be given up.

### Example :

- Heat of fire, never given up by fire.

## Vedantin :

- Kartrutvam = Samsara.
- If intrinsic – Anirmoksha Prasangaha.
- Moksha will become temporary rest in Sushupti, Samadhi, Maranam, Pralayam, dormant state.

## Sruti Support :

- Kartrutvam not intrinsic feature of Jiva.

### a) Brihadaranayaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-  
ज्योतिः पुरुषः ; स समानः सद्गुणो लोकावनुसंचरति,  
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-  
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy  
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāṁ anusañcarati,  
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam  
atīkrāmati, mṛtyo rūpāṇi || 7 ||

Which is the self? This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.). [IV – III – 7]

- Dhyayate eva, lelayate eva.
- Eva – indicates Kartrutvam is Adhyastham, Vyavaharika Satyam.

## b) Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर  
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-  
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र  
वा अस्य सर्वमात्मैवाभूस्तत्केन कं जिघ्रेत्, तत्केन कं  
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन  
कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति  
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति  
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,  
tad itara itaram paśyati, tad itara itaram śṛṇoti,  
tad itara itaram abhivadati, tad itara itaram manute,  
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,  
tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat,  
tat kena kaṁ abhivadet, tat kena kaṁ manvīta, tat kena kaṁ vijānīyāt?  
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt,  
vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one know something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the knower? [II – IV – 14]

- Where there is seeming Duality, all transactions exist – seeing, hearing, thinking.
- When person discovers everything is Atma of higher order of reality, Kartrutvam only in Avidya Avastha. (Jagrat, Svapna Sushupti)
- **Svayam Jyoti Brahmana :**  
Kartrutvam is superimposed in 3 Avasthas.
- During Jagrat, Jiva exposed to Jagat but not associated with anything.



- Because of presence of Buddhi, Karta, Bokta comes and goes. Therefore it is incidental faculty of mind not intrinsic faculty of Atma.

<b>Carpenterhood</b>	<b>Human being</b>
- When associated with chisel and hammer.	- When instruments dropped.

<b>Jivatma</b>	<b>Paramatma</b>
<ul style="list-style-type: none"> <li>- When associated with Body, Mind instruments during Jagrat, Svapna, Sushupti.</li> <li>- Agantukam</li> </ul>	<ul style="list-style-type: none"> <li>- When body, mind instruments dropped.</li> <li>- Svabavikam</li> <li>- Enjoy temporary Moksha from Dukham in Sushupti.</li> </ul>

## Word Analysis :

### a) Yatha Cha :

- Just as Taksha, Carpenter.

### b) Ubayatha :

- Plays both roles.

<b>Carpenter</b>	<b>Non carpenter</b>
With tools	Without tools

- **Similarly Jiva is both :**
  - Karta Akarta
  - Shankara Refutes.

## **Nyaya by Sruti and Yukti :**

### **Logical Part :**

a) If Kartrutvam is intrinsic to Jiva it will never go away.

### **Logic :**

- That which does not go away is intrinsic.
- If Kartrutvam never goes away, Samsara will never go away.
- Moksha impossible, eternal Samsari.
- Anirmoksha Prasanga Dosha, impossibility of Moksha.

### **Purva Pakshi :**

- Kartrutvam eternal. During Moksha, Kartrutvam stops functioning.
- Looses its Shakti, Pratibandha takes place.
- By Sadhanas, function stopped, Kartrutvam continues potentially.

### **Shankara :**

- If Kartrutvam stopped by Sadhana, it is Phalam, Sadhyam.
- What happens in time not permanent. During Pralayam, Sushupti, coma, sleep – Shakti stopped.

Paramartika Drishti	Vyavaharika Drishti
<ul style="list-style-type: none"> <li>- Paramartika Drishti</li> <li>- Akarta</li> </ul>	<ul style="list-style-type: none"> <li>- Vyavaharika Drishti</li> <li>- Karta</li> </ul>

- Others mix 2 levels indiscriminately.
- What is nature of Kartrutvam?
- Nothing sticks to Jivatma repeated several times in Svayam Jyoti Brahmana 4<sup>th</sup> Chapter – 3<sup>rd</sup> Brahmana.
- Asangoham hi Ayam Purushaha.
- Unconnected with anything, it seemingly does – including punya, papa karma.
- Indirect method of arriving at Aikyam.

Paramatma	Jivatma
<ul style="list-style-type: none"> <li>- Akarta</li> <li>- Otherwise Ishvara will become Samsari.</li> </ul>	<ul style="list-style-type: none"> <li>- Akarta</li> </ul>

**Gita :**

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विदुश्च कर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.  
[Chapter 4 – Verse 13]

## Reconciliation of Eka Desi Matam :

### Neiyayika :

- Jiva only Karta.
- Jiva Akarta only temporarily in Moksha Avastha.

### Shankara :

- Consider 2 levels – Vyavaharika (Karta), Paramartika (Akarta).

### Purva Pakshi – Matam :

- Sruti unpredictable.

Uttama Adhikari	Madhyama Adhikari
<ul style="list-style-type: none"><li>- Paramartikam</li><li>- Jiva = Akarta</li></ul>	<ul style="list-style-type: none"><li>- Vyavaharika</li><li>- Jiva = Karta</li></ul>

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## 16<sup>th</sup> Adhikaranam

### Para Yasthadi (Dependent) Adhikaranam – 2 Sutras

Sutra 41 : [Topic 76 – Sutra 256]

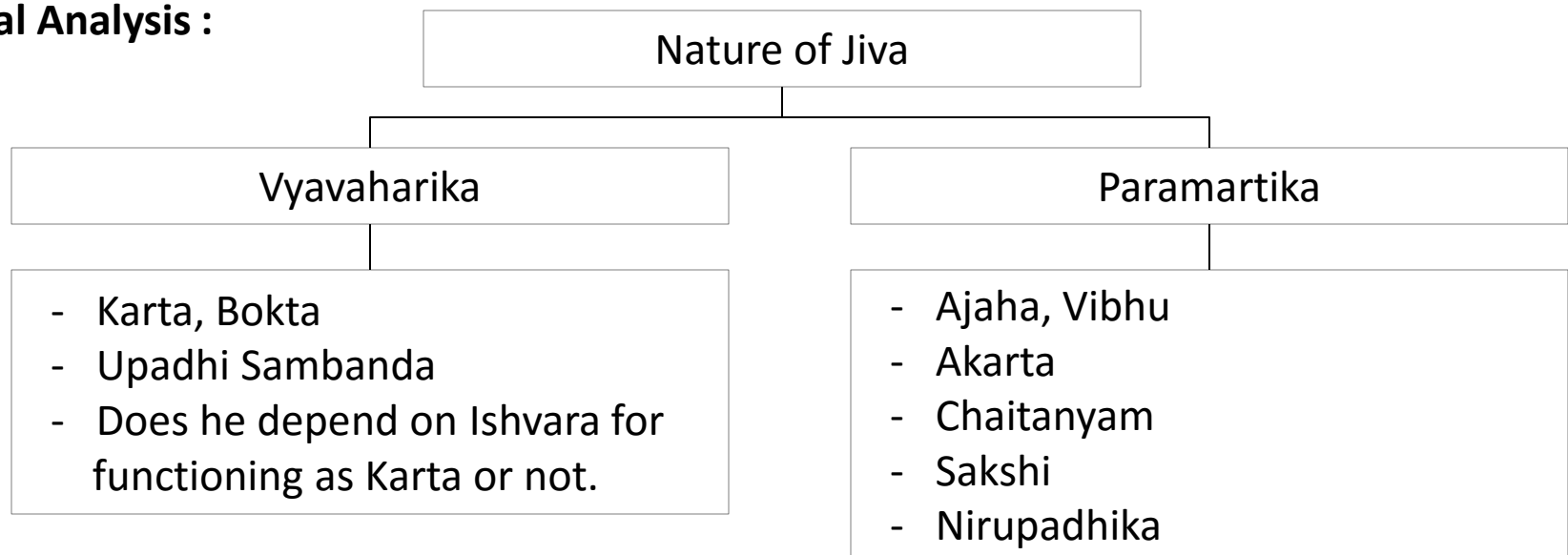
परात्तु तत् श्रुतेः ।

Parattu tat sruteh ।

But (even) that (agency of the soul) is from the Supreme Lord, so declares the Sruti.

[II – III – 41]

#### General Analysis :



- Is Ishvara cause of Jivas Kartrutvam from Vyavaharika Angle or Jiva independent.
- Purva Mimamsa handled here.
- Does not accept Ishvara.  
Accepts rituals, Svarga.
- Moksha requires Karma, Karma Phalam given by Veda.

- Karma produces Phalam by laws of creation.
- Do rituals, attain Svarga, free from Shokha, Moha, hunger, thirst, eternal.
- Ishvara redundant, irrelevant concept.
- What about Indra, Agni, Varuna... all Shabda Svarupa see Deva adhi Adhikaranam.
- No Devata existent as person.

Chip	Devata
- Has Padam + Padartha	- Has Padam, no Padartha

- No Indra satisfied, giving Phalam.

### What gives result?

- Shabda Uchharanam.
- Karma Anushtanam.
- Jiva Kartrutvam does not require Ishvara.

### Vedantin :

- Accepts Ishvara alongwith Jiva and Jagat.
- Different from Jiva and Jagat.

शास्त्रयोनित्वात् ।	Sastrayonitvat ।
(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I-1- 3]	

- Jiva, Jagat does not create Veda.

## Purva Mimamsa :

- Jagat – Jadam, Jiva – limited knowledge.
- Veda Anaadi – Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।  
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai I

tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye II 18 II

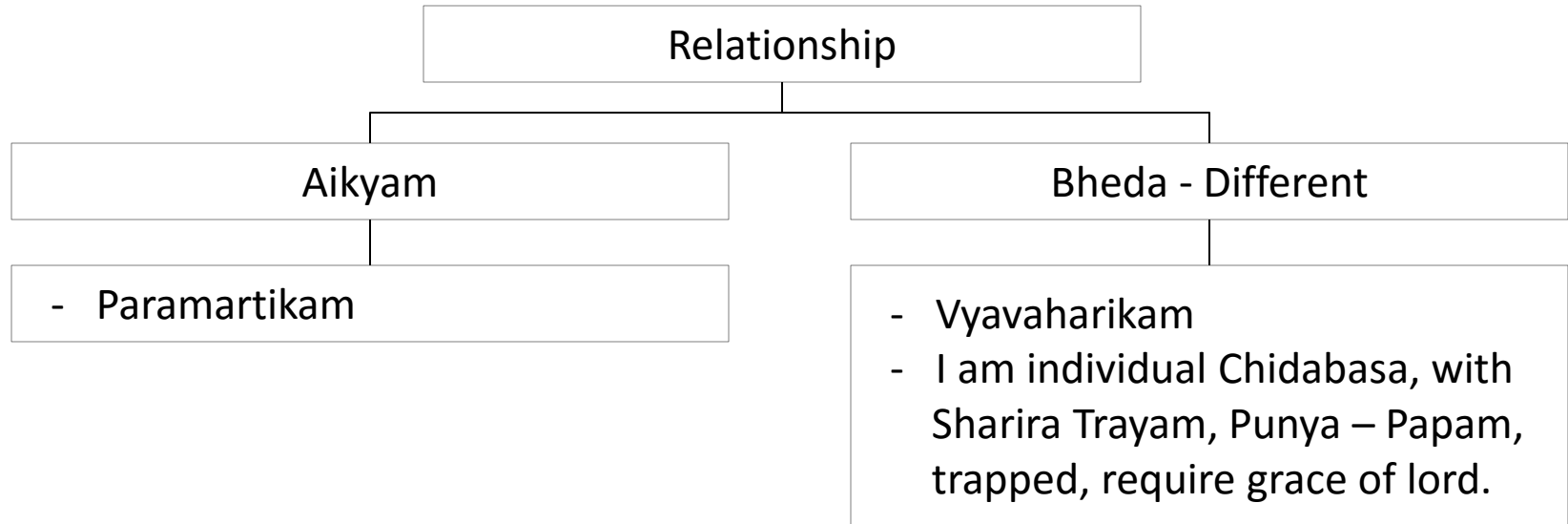
Seeking Liberation, I take refuge in the Lord, the revealer of Self-Knowledge, who in the beginning created Brahma and delivered the Vedas to Him. [Chapter 6 – Verse 18]

## Vedantin :

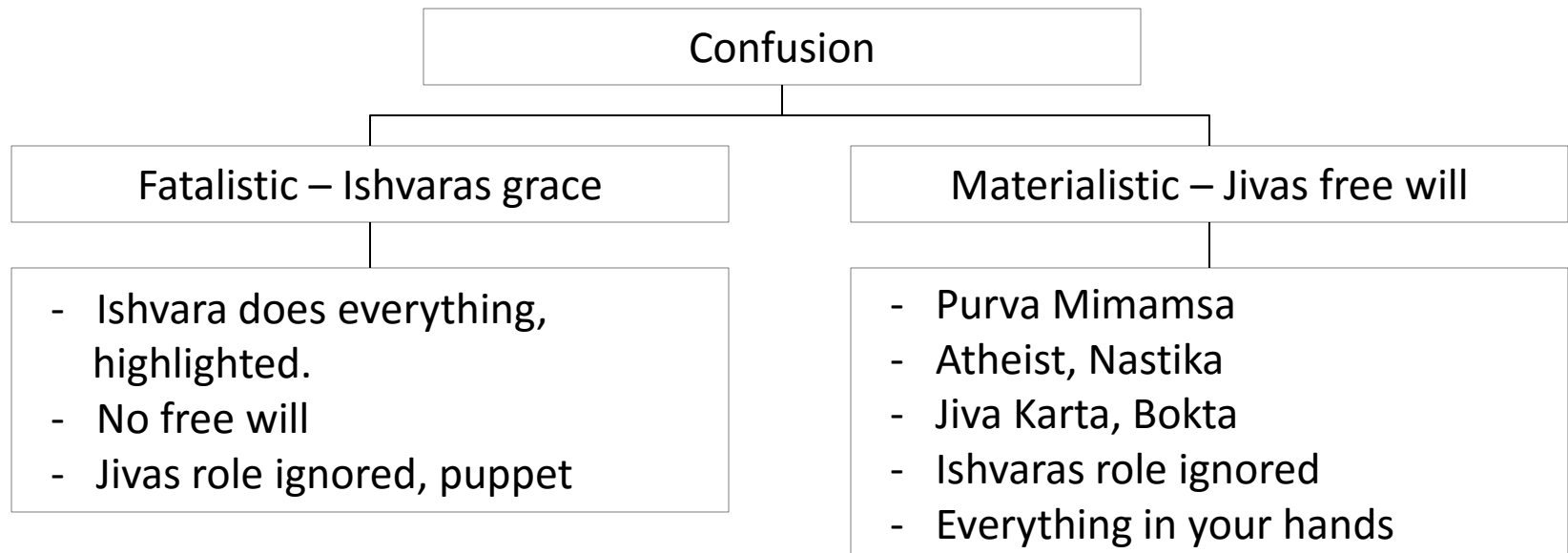
a) Jiva and Ishvara required for Kartrutvam.

Ishvara	Jiva
<ul style="list-style-type: none"><li>- Samanya Karanam</li><li>- General Cause</li><li>- Provides infrastructure like government, universal laws of Karma.</li><li>- Perception possible because of universal law.</li></ul>	<ul style="list-style-type: none"><li>- Vishesha karanam.</li><li>- Specific cause.</li><li>- Jiva decides to use, abuse infrastructure.</li><li>- Direct contributor.</li></ul>

## b) What is the relationship between Jiva and Ishvara?



## c) What is Ishvaras role in Jivas Kartrutvam?





- **Reconciliation in this Adhikaranam :**

Ishvara grace and Jivas freewill both unbalanced views.

**Shankara :**

- Rain (Samanya Karanam) and seed (Visesha Karanam) both required for growth of plant.
- Ishvara is Karma Adhyaksha.
- Freewill depends on Ishvara to give result.
- Ishvara can't produce world without freewill which determines Punyam – Papam.

**d) How will 1<sup>st</sup> creation come?**

- Anaadi Jiva + Anaadi Jivas Karama = Cause of creation
- First creation never came.
- Anaadi Avidya – Vasanaya.
- Advaita Prakaranam – Na Nirodho.

**Mandukya Upanishad :**

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah  
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

## e) How do I see world?

- Your problem, drop your confusion.

### Purva Pakshi :

#### a) Kaushitaki Upanishad :

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं विजिज्ञासीत घ्रातारं विद्यान्न रूपं  
विजिज्ञासीत रूपविदं विद्यान्न शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं  
विजिज्ञासीतान्नरसविज्ञातारं विद्यान्न कर्म विजिज्ञासीत कर्तारं विद्यान्न सुखदुःखे  
विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीतानन्दस्य रतेः  
प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं विद्यान्न मनो विजिज्ञासीत मन्तारं  
विद्यात्ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतं यद्धि भूतमात्रा न  
स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः ॥ ८ ॥

न ह्यन्यतरतो रूपं किञ्चन सिद्ध्यन्नो एतन्नाना तद्यथा रथस्यारेषु नेमिरर्पिता नाभावरा  
अर्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रा स्वर्पिताः प्रज्ञामात्राः प्राणे अर्पिता एष  
प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतो न साधुना कर्मणा भूयान्नो एवासाधुना  
कर्मणा कनीयानेष ह्येवैनं साधुकर्म कारयति तं यमन्वानुनेषत्वेष्ट एवैनमसाधु कर्म  
कारयति तं यमेभ्यो लोकेभ्यो ननुत्सत एष लोकपाल एष लोकाधिपतिरेष्ट सर्वेश्वरः स  
म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥ ९ ॥

kartaran vidyanna sukhaduhkhe vijijnasita sukhaduhkhayorvijnataran  
vidyannanandan ratim prajatin vijijnasitanandasya rateh  
prajatervijnataran vidyannetyan vijijnasitaitaran vidyanna  
mano vijijnasita mantaran vidyatta va eta dashaiva bhutamatra  
adhiprajnan dasha prajnamatra adhibhutan yaddhi bhutamatra na  
syurna prajnamatrah syuryadva prajnamatra na syurna bhutamatrah syuh || 8||  
na hyanyatarato rupan kinchana siddhyenno etannana tadyatha  
rathasyareshu nemirarpita nabhavera arpita evamevaita bhutamatrah  
prajnamatra svarpitah prajnamatrah prane arpita esha prana eva  
prajnatmanandoajaroamrito na sadhuna karmana bhuyanno evasadhuna  
karmana kaniyanesha hyevainan sadhukarma karayati tan  
yamanvanuneshatyasha evainamasadhu karma karayati tan yamebhyo lokebhyo  
nunutsata esha lokapala esha lokadhipatiresha sarveshvarah sa ma atmeti  
vidyatsa ma atmeti vidyat || 9||

Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to *pragñâ* (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of *pragñâ*, consciousness, and *prâna*, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the *prâna*. And that *prâna* (breath, the living and breathing power) indeed is the self of *pragñâ* (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of *prâna* and *pragñâ*) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe,--and he is my (Indra's) self, thus let it be known, yea, thus let it be known! [Chapter 3 – Verse 8]

- Eshahi eva sadhu karma karayati.
- Ishvara makes Jiva do all actions.
- 1<sup>st</sup> Aid taken as ultimate solution.
- First aid, avoids murmuring.

## Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I

tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it.  
[II – I – 1]

- Jiva commands to do all right Karmas.

### c) Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Jiva responsible for Kartrutvam drop veda.

### Eka Desi : (Purva Mimamsa / Scientist)

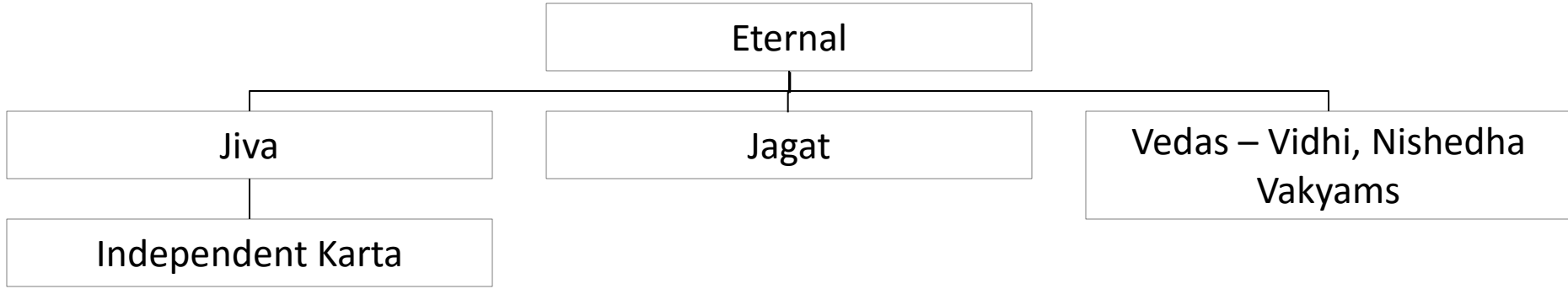
- Jiva alone Karanam Ishvara Nasti.
- Kartrutvam requires field, creation, Jnana Indriyas, Karma Indriyas, Manaha, Shakti.
- World eternal, no creator.  
Do karma, get result.
- Plant seed, don't invite God. I grow plant and reap fruit.
- Laws – Bumi eternal.
- Jiva is Karta, Ishvara Nirapeksha Karta (Independent).
- Accepts veda, Astika, no Ishvara.

### Vedantins question to Eka Desi?

- How do you account for Kaushitaki which says Ishvara implies jiva to do action?

## Ekadesi :

- Arthavada (glorification) Vakyas not Tatparyam (teaching).



## Vedantin :

- Laws require intelligent Devatas to supervise.

## Brahma Sutra :

रचनानुपपत्तेश्च नानुमानम् । Rachananupapattescha nanumanam ।

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation). [II – II – 1]

- Inert world can't maintain order by itself.
- Karmas possible because of Adhishtana Devatas – Surya, Agni, Varuna...

## Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The Seat (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- 5 factors, 5<sup>th</sup> factor – Deivam.

- Antaryami Brahmana establishes Ishvara behind everything in creation.
- Ishvara – Apaurusheya Vishaya.
- Sense organs can't establish or negate Ishvara, only veda Pramanam.

### **Word Analysis :**

#### **a) Tatu :**

- Doership of Jiva is dependent.

#### **b) Parat Paraha :**

- Upon Ishvara, Vyavaharika Drishtya.

#### **c) Srutehe :**

- As perceived by Sruti.
- Hetau Panchami.
- Science gives supporting logic Sambavana Yukti, not Nishchayaka Yukti, proving logic.
- Kaushitaki Upanishad – Chapter 3 – Verse 8 and Brihadaranayaka Upanishad Chapter 3 – 7<sup>th</sup> Brahmanam – Antaryami Brahmanam mentions Ishvara alone blesses Jiva to do all actions.
- Torchlight can't see Battery sense organs can't see Antaryami.

### **Ishvara :**

- Reflected Consciousness behind all Karmas of Jivas.

### **Sruti :**

- Light which reveals the Battery.

### 374. Sutra 42 : [Topic 76 – Sutra 257]

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः

Kritaprayatnapekshastu vihitapratishiddhavaivarthyaadibhyah

But (the Lord's making the soul act) depends on the works done (by it), for otherwise there will be uselessness of the scriptural injunctions and prohibitions. [II – III – 42]

### General Analysis :

Sutra 41 – Jivas Kartrutvam depends on

Ishvara Anugraha

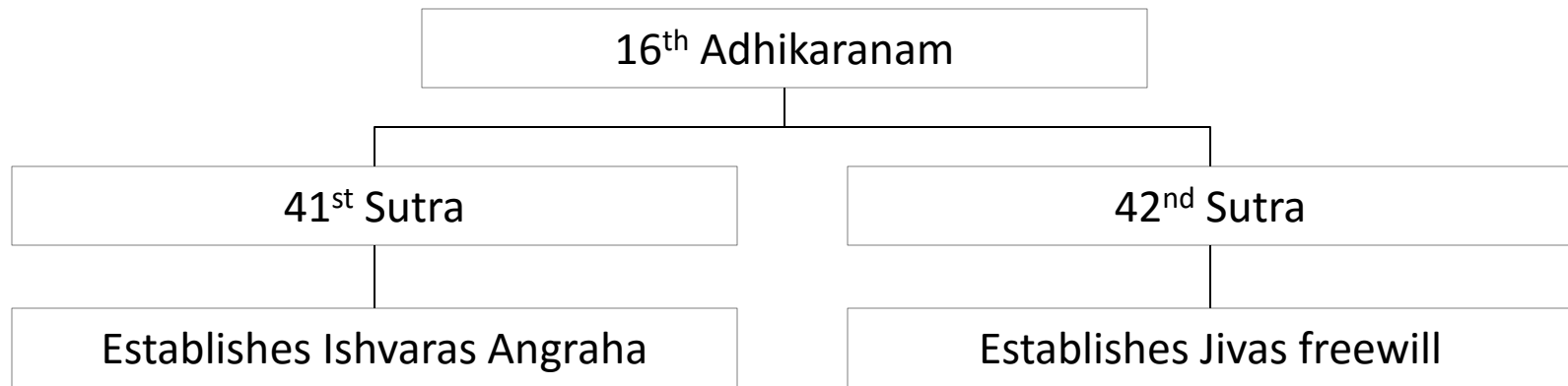
- Blesses instruments, creates 16 lokas.

Jiva's Prayathna (will)

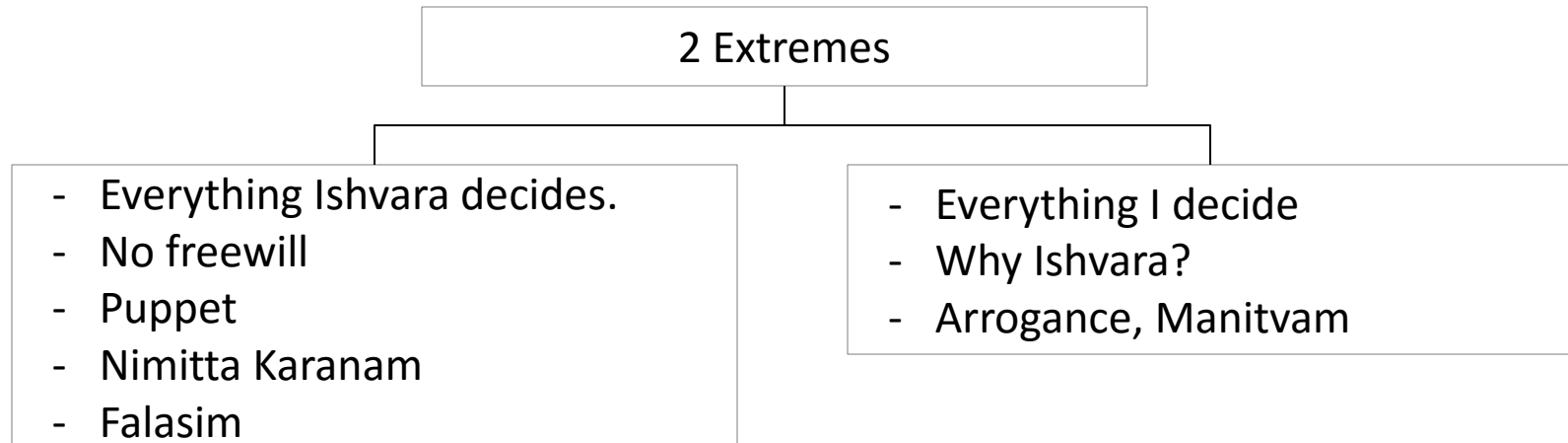
- Seed is freewill sprouting in every individual.
- Without freewill (Purushartha no deliberate action possible even though Vasanas exist.
- Freewill produces Vasanas collated from different Janmas.
- Every action governed by free (exists intrinsically) and Vasanasz (carried from Purva Janmas)
- Jivas Role : Will + Vasana

- a) If you don't accept freewill, Ishvara will have Nishkrinya dosha. Some saints, militants.
- b) If Ishvara alone responsible, Vidhi – Nisheda irrelevant.

- Rules taught to one who handles instrument (driver), not instrument (car).
- For validity of Shastra and impartiality of Ishvara, have to accept both grace and freewill (2 wheels of cart, 2 wings of Bird).
- Without accepting freewill of individuality, Deivam can't come into existence.



- Very important Adhikaranam, explains Jagat, gives equal importance to grace and freewill.





## Word Analysis :

### a) Tu :

- However, whoever negates freewill will see Ishvara alone made me do Papam, not accept freewill.
- No end to fatalism.

Animals	Human
- No freewill	- Also animal if no freewill accepted.

- Ishvara makes me accept freewill.
- Accept freewill to validate Vidhi Nisheda.
- If not, no one responsible for crimes.

### b) Kritap Prayathna Pareshya Anapekshaha :

- Ishvara is dependent on Karma performed by Jiva.

### c) Vihita Pratishitabyaha :

- Vidhi – Nisheda will become irrelevant.

### d) Pratisheda :

- Don'ts.

### e) Avaiyartham :

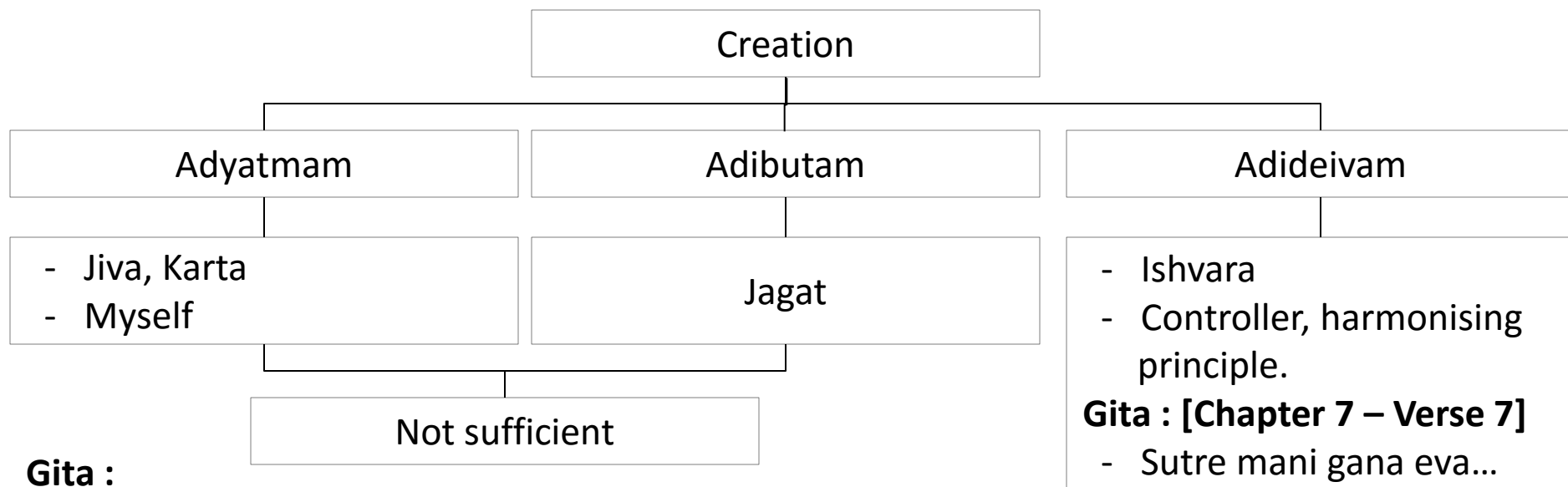
- Invalid

## f) Aadhi :

- Other reasons – for acceptance of freewill.
- We experience freewill, self evident fact.
- I am Pramanam for freewill.
- Conflict, confusion are proof of choices and freewill.

## Conclusion – 16<sup>th</sup> Adhikaranam :

- Accept freewill otherwise Ishvara will be partial.
- For performance Karma and receiving Karma Phalam, Ishvara required.
- Laws possible because of governing principle called Adideivam.

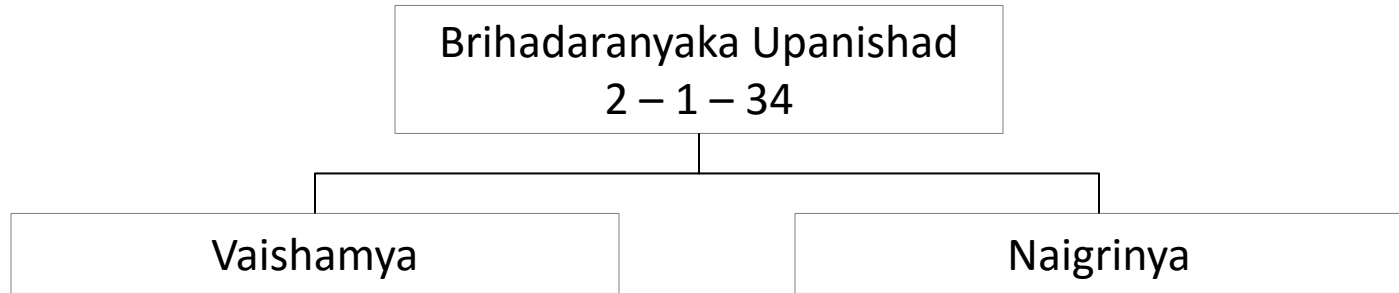


Gita :

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७.७ ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- Beads glorified because of invisible thread, abhasa, Chaitanyam, Deivam, Sphutikam, Samashti Pratibimbata Chaitanyam called Ishvara.
- Ishvara is Samanya Karanam.
- It depends on Jivas present will and Purva Janma Vasana for creation.
- If no choice Bagawan has 2 Doshas.

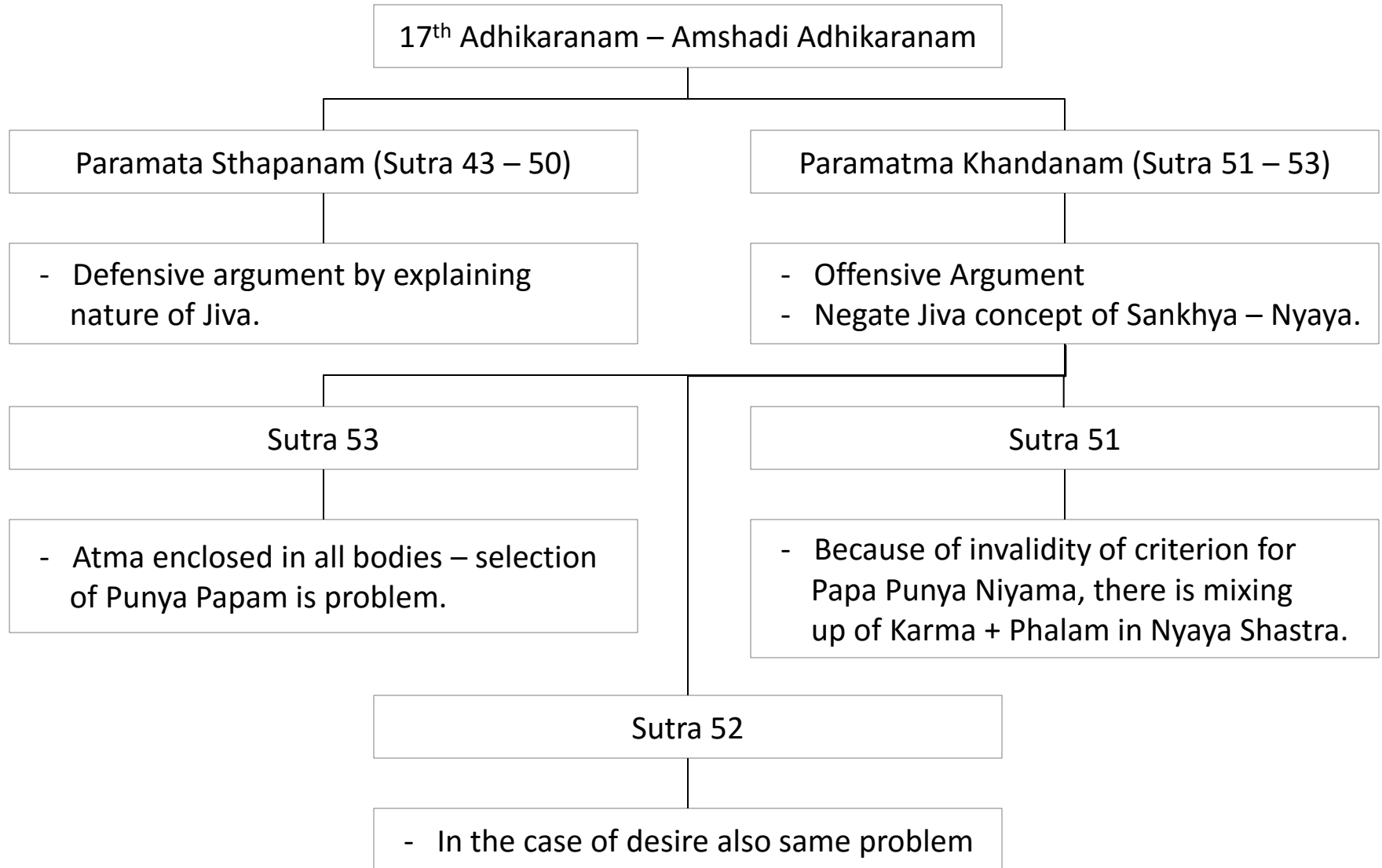


- Bagawan not Nimitta Matra Karanam of Jagat.

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## 17<sup>th</sup> Adhikaranam - 11 Sutras (Sutra 43 – 53)

### Amshadhi Adhikaranam (Very important Adhikaranam)



## Sutra 43 – 50

### Sutra 43

- Jiva is part of Paramatma  
Brahma Suktam, Shree  
Rudram.

#### **Svetasvataro Upanishad :**

- Chapter 4 – Verse 3.

### Sutra 44

#### **Purusha Sukhtam :**

- 3<sup>rd</sup> Mantra

#### **Chandogyo Upanishad :**

- Chapter 3 – 12 – 6

#### **Mundak Upanishad :**

- Chapter 2 – 1 – 1
- Creation in Krishnas mouth.

### Sutra 45

#### **Gita :**

- Chapter 15 – 17
- Chapter 10 – 42

Smriti  
support +  
yukti

### Sutra 43, 44, 45

#### **Jiva :**

- Part of Paramatma  
Vyavaharika Drishtya.

### Sutra 46

- Paramatma has bigger Dosha  
if whole.

#### **Sutra 50 :**

- Jiva is Abhasa – Reflection
- Like light and Akasha  
Paramatma is Asanga.

#### **Mundak Upanishad :**

- Chapter 3 – 1 – 1

### Sutra 47

- Mahabharata – Shanti Parva.
- Gita : Chapter 4 & 5
- Amsa like Shade, Chaya.

### Sutra 48

#### **Karma Khanda :**

- Vyavaharika

#### **Jnana Khanda :**

- Paramartika
- Deha Sambanda - Chidabasa

### Sutra 49

#### **Gita :**

- Chapter 13 – 3
- Chidabasa confined to one  
body only.
- No mixing up of Karma +  
Phalam.

### Sutra 50

- How fake Chidabasa can  
claim original?
- Behind chidabasa, chit is  
included as Sakshi I.

## Svetasvatara Upanishad :

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।  
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari ।  
tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah ॥ 3 ॥

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

## a) Purusha Suktam :

पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३  
त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवात्पुनः ।

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)  
pāthō-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

this purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

## Chandogya Upanishad :

तावानस्य महिमा ततो ज्यायाँश्च पूरुषः ।  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

Tavanasya mahima tato jyayamsca purusah ।  
pado'sya sarva bhutani tripadasyamrtam divi iti ॥ 3.12.6 ॥

Its glory is like this. But the glory of the purusha [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

## Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

## Gita :

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of mine). [Chapter 10 – Verse 42]

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

## Brahma Sutra :

आभास एव च । Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord). [II – III – 50]

## Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

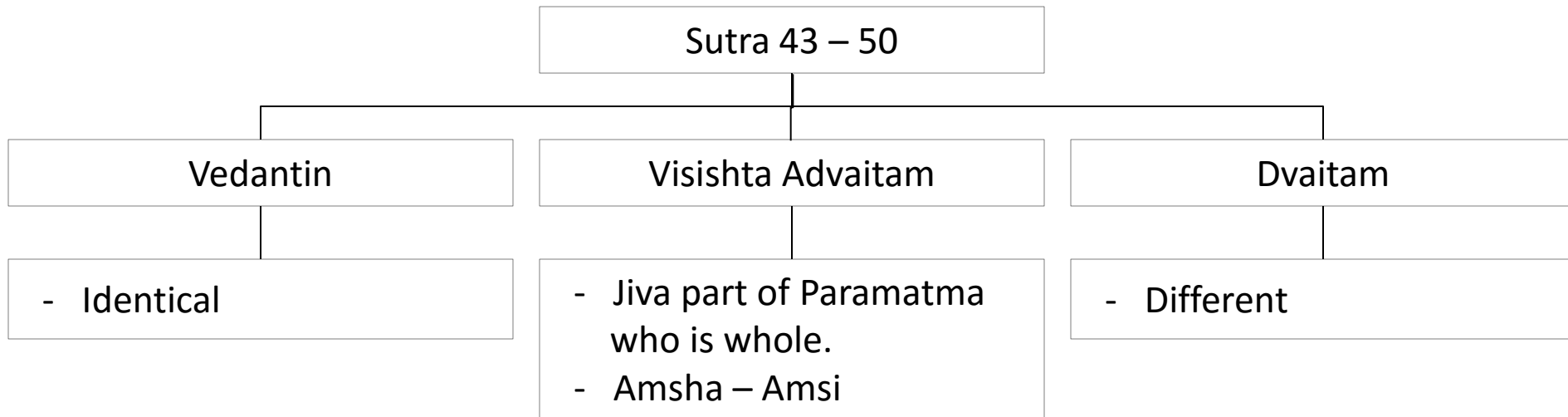
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

## Gita :

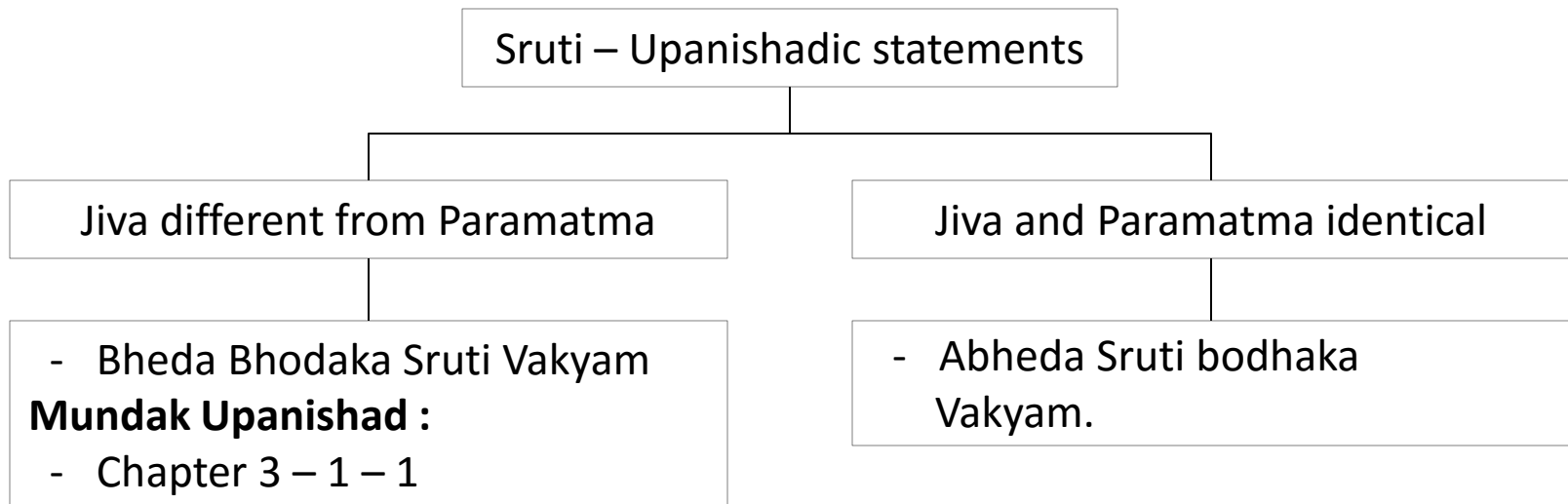
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

## What is relationship between Jiva and Ishvara?



- Subdivision because of difference in Jivatma / Paramatma Sambanda.
- One source, Prasthan Trayam, Gita, Upanishad, Brahma Sutra.



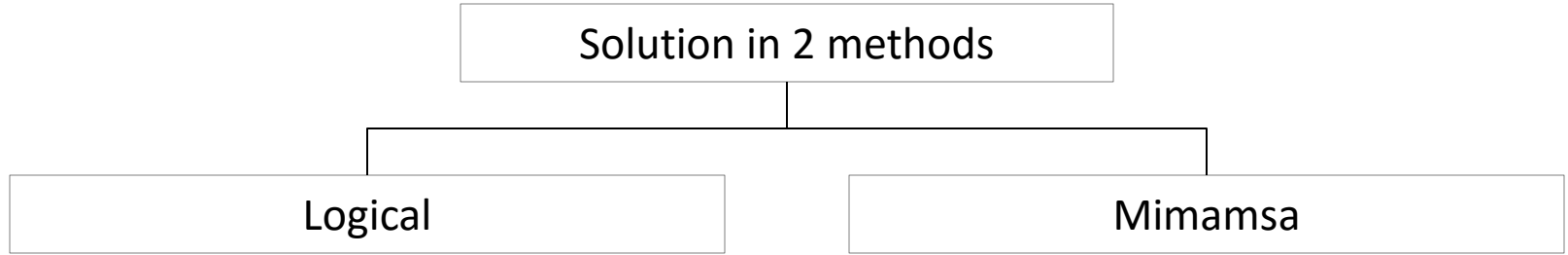


## Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



## Visishta Advaitin :

- Bheda – Abheda Accommodated when jiva is part of Paramatma.
- Hand part of person.
- Ardha Andan Nyaya.
- ½ egg – Hatching
- ½ egg – omlette
- Can't reject both.
- Tamil nadu part of Inda not India.

## Vedantin : Mundak Upanishad

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।  
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Amsa – Vyavaharikam
- Niramsha – Paramartikam.

### Adhikaranams – Revision :

14 <sup>th</sup> Adhikaranam	15 <sup>th</sup> Adhikaranam	16 <sup>th</sup> Adhikaranam	17 <sup>th</sup> Adhikaranam
<ul style="list-style-type: none"><li>- Jiva = Karta</li></ul> <b>Vyavaharika Drishti :</b> <ul style="list-style-type: none"><li>- Kartrutvam Paramartika Drishti Brahman.</li><li>- If absolute Karta, Samsara will never go away, Punarapi Jananam always.</li><li>- During good, Bad actions, I can never claim, I am god.</li></ul>	<ul style="list-style-type: none"><li>- Karta when using instruments like carpenter.</li><li>- Vyavaharika drishti</li><li>- Auphadikam</li><li>- Drop tools – body / mind = Brahman.</li><li>- Part of Paramatma</li><li>- Using tool, i am speaker, Amsa of lord.</li></ul>	<ul style="list-style-type: none"><li>- Ishvara anugraha required to exercise freewill, choices Vyavaharika Drishti.</li><li>- To speak, require laws of creation and grace of lord.</li><li>- Start day with prayer.</li></ul>	<b>Paramartika :</b> <ul style="list-style-type: none"><li>- Aikyam</li><li>- Absolute</li></ul> <b>Brihadaranyaka Upanishad : 2 - 4 - 14</b> <ul style="list-style-type: none"><li>- Tatra kena kam....</li><li>- Com to Chaitanyam drop Bheda.</li></ul>

## Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर  
इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभि-  
वदति, तदितर इतरं मनुते, तदितर इतरं विजानाति ; यत्र  
वा अस्य सर्वमात्मैवाभूस्तत्केन कं जिघ्रेत्, तत्केन कं  
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन  
कं मन्वीत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति  
तं केन विजानीयात्? विज्ञातारमरे केन विजानीयादिति  
॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitam iva bhavati, tad itara itaram jighrati,  
tad itara itaram paśyati, tad itara itaram śṛṇoti,  
tad itara itaram abhivadati, tad itara itaram manute,  
tad itara itaram vijānāti. yatra tv asya sarvam ātmāivābhūt,  
tat kena kaṁ jighret, tat kena kaṁ paśyet, tat kena kaṁ śṛṇuyat,  
tat kena kaṁ abhivadet, tat kena kaṁ manvīta, tat kena kaṁ vijānīyāt?  
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt,  
vijñātāram are kena vijānīyād iti || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one know something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the knower? [II – IV – 14]

Vyavaharika Drishti	Turiyam
<ul style="list-style-type: none"><li>- I am Visishta Advaitin</li><li>- Body, mind – part of totality.</li><li>- Use Upadhis</li></ul>	<ul style="list-style-type: none"><li>- Avyavaharyam, Brahman.</li></ul>

## Anjaneya :

w.r.t.	I am	
Body	Dasa / Servant	Dvaitam, Vachyatha, Ahamkara I
Buddhi	Amsha (Reflected Consciousness)	Visishta Advaitam
Atma Chaitanyam	Tvam Eva Aham	Advaitam – I am you, yourself God, Sakshi I, Lakshyatha

- In 17<sup>th</sup> Adhikaranam Jiva is Ahamkara I, Vyavaharika Drishtya Amsha.
- Gross mistake to use Aikyam in Vyavaharikam.

Jiva	Ishvara
<ul style="list-style-type: none"><li>- Vyashti Upadhi</li><li>- Vishwa</li><li>- Teijasa</li><li>- Pragya</li><li>- Part of Ishvara, belong to Ishvara</li><li>- Surrender, Namaskara</li><li>- Wave belongs to ocean</li><li>- Tamilnadu belongs to India</li></ul>	<ul style="list-style-type: none"><li>- Samashti</li><li>- Upadhi</li><li>- Virat</li><li>- Hiranyagarbha</li><li>- Antaryami Ishvara</li><li>- Ocean does not belong to wave</li><li>- India also Tamilnadu.</li></ul>

Bheda Sruti	Abheda Sruti
<ul style="list-style-type: none"> <li>- Jiva different from God</li> <li>- Vyavaharika Drishti</li> <li>- Part not different but small</li> <li>- Tamilnadu part of India</li> </ul>	<ul style="list-style-type: none"> <li>- Jiva identical with God</li> <li>- Paramartika drishti, different channel, level.</li> <li>- Whole</li> <li>- It is identical because it is never away from whole.</li> <li>- Whole Tamilnadu identified with India.</li> <li>- Tamilnadu does not exist separate from India.</li> </ul>

### Purva Pakshi :

- Sruti contradicts – Bheda Sruti.

### a) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Jivatma / Paramatma – 2 Birds in one body tree.

Jiva	Paramatma
<ul style="list-style-type: none"> <li>- Karta, Bokta</li> <li>- Ahamkara</li> <li>- Incidental</li> <li>- Reflection, part of Paramatma</li> <li>- Wave</li> </ul>	<ul style="list-style-type: none"> <li>- Akarta, Abokta</li> <li>- Sakshi</li> <li>- Intrinsic</li> <li>- Original, whole</li> <li>- Ocean</li> </ul>

### Abheda Sruti : Chandogya Upanishad

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स  
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्  
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa  
atma tattvamsi svetaketo iti bhuya eva ma bhagavan  
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- Tat Tvam Asi.
- Identical, no difference.

### Eka Desi : (Visishta Advaitin)

#### Bheda Sruti :

- Taken as Pramanam
- Jiva different from Paramatma alone as per our Anubava.
- We have no power at all and can't be God.
- Bheda Sruti supported by Pratyaksha Anubava Pramanam which is Jyeshtaha, superior most Pramanam.

- To study veda, need Pratyaksham.
- **Abheda Sruti :**  
Figurative, glorification, so that Jiva feels nice. You are Indra, Chandra... Apramanam.
- Jiva and Paramatma distinct.
- Bheda Abheda Sambanda alone.

### Siddhantin :

- Entire Adhiakranam explains part-whole relationship of Jiva and Paramatma at Vyavaharika level only.

Bheda	Abheda
<ul style="list-style-type: none"> <li>- Only part not whole</li> <li>- Previous Adhikaranam</li> <li>- Jiva – meditator</li> <li>- Brahman – Object of Meditation</li> </ul>	<ul style="list-style-type: none"> <li>- Paramartikam, identical</li> <li>- Part does not exist separate from whole.</li> <li>- Don't say I and head coming</li> <li>- Veda talks about Bheda and Abheda both.</li> </ul> <p><b>Vyasa :</b></p> <ul style="list-style-type: none"> <li>- Hints Shankara quotes, Atharvana veda.</li> </ul> <p><b>Brahma Sukhtam :</b></p> <ul style="list-style-type: none"> <li>- Paramatma alone in the form of all Jivas fisherman, labourer, gambler.</li> </ul>

### 376. Sutra 43 : [Topic 77 – Sutra 258]

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ।

Amso nanavyapadesad anyatha chapi dasakitavaditvamadhiyata eke ।

(The soul is) a part of the Lord on account of difference (between the two) being declared and otherwise also (i.e., as non-different from Brahman); because in some (Vedic texts) (Brahman) is spoken of as being fishermen, knaves, etc. [II – III – 43]

#### Word Analysis :

##### a) Amshaha :

- Jiva is part of Paramatma.

Amsha	Amshi
Part	Whole

##### b) Nana Vyapadeshat :

- Since scriptures declare them to be different (Panchami Vibakti).

##### c) Cha Anyatha :

- And otherwise identical, Abheda.

##### d) Eke :

- Some vedic portion.



### e) Adhiyate :

- Declare Paramatma to be.

### f) Daasa – Dasaha, Khitavaditvam :

- Servant, fisherman, gambler.

I) Brahman is identical with creation in Brahma Sukhtam

### II) Shree Rudram :

Shankaranam	Pathaye Namaha
Kulumahē	Pathaye Namaha
Rudra	Pathaye Namaha

### III) Svetasvatara Upanishad :

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।  
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

tvam stri tvam puman asi tvam kumara uta va kumari I

tvam jirno dandena vancasi tvam jato bhavasi visvatomukhah II 3 II

Thou art the woman, Thou art the man, Thou art the youth and the maiden too. Thou art the old man who totters along, leaning on the staff. Thou art born with faces turned in all directions. [Chapter 4 – Verse 3]

- In Visishta Advaitins Bheda – Abheda statement, add comma and Vyavaharika Drishtya, becomes Advaitin.

## 377. Sutra 44 : [Topic 77 – Sutra 259]

मन्त्रवर्णाच्च ।

Mantravarnaccha ।

Also from the words of the Mantra (it is known that the soul is a part of the Lord).  
[II – III – 44]

### a) Purusha Suktam :

पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३  
त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवात्पुनः ।

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)  
pāthō-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

this purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

- All jivas one pada – ¼ of Paramatma.

### Chandogya Upanishad :

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।  
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ३.१२.६॥

Tavanasya mahima tato jyayamsca purusah I  
pado'sya sarva bhutani tripadasyamrtam divi iti II 3.12.6 II

Its glory is like this. But the glory of the purusha [i.e., Brahman, who fills the whole world] is still greater. All creatures constitute one quarter of him. The remaining three quarters are nectar in heaven. [3 – 12 – 6]

### Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it.  
[II – I – 1]

d) Yashoda sees creation in Krishna's mouth (Consciousness).

- Creation is smaller part of Paramatma.

**Word Analysis :**

- Mantra Varnanam Cha etat Vijnayate.
- Because of Sruti mantras.

Jiva	Paramatma
Spark, divinity, part	Huge conflagration

### 378. Sutra 45 : [Topic 77 – Sutra 260]

अपि च स्मर्यते ।

Api cha smaryate ।

And it is so stated in the Smriti. [II – III – 45]

#### a) Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Visishta Advaitin reveals in this.
- Advaitin adds comma and Vyavaharikam and quotes.

#### Gita :

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Jiva travels from one body to another.

#### Gita :

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

Lord says, Or, what use do you have by knowing all these? Oh Arjuna! I remain supporting this entire universe with a portion (of mine). [Chapter 10 – Verse 42]

- Glories are all mine, occupying small portion of me, tip of nail, Govardhan Giridhari.

## How big am I?

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

**Word Meaning :**

**a) Api Cha :**

- Moreover apart from logical, sruti support.

**b) Smaryate :**

- There is also smriti support.

Jiva	Paramatma
Part of Paramatma	Whole

### 379. Sutra 46 : [Topic 77 – Sutra 261]

प्रकाशादिवन्नैवं परः ।

Prakasadvannaivam parah ।

The Supreme Lord is not (affected by pleasure and pain) like this (individual soul) just as light (is unaffected by the shaking of its reflections). [II – III – 46]

- 43, 44, 45 Sutras – Jiva part of Paramatma, Vyavaharika Drishtya.

#### Doubt of Student :

- In Amsha – Amshi, Visishta Advaitin Philosophy, world (Jagat + Jiva) part of Paramatma.
- Jiva full of Doshas, Raaga, Dvesha, Lobha, Bundles of impurities, Papams.

#### Paramatma :

- Unlimited, has impurities of all, how to join Paramatma for Moksha?

#### Dvaitin :

- Jiva and Paramatma separate.
- My Paramatma safely in Vaikuntha, unattached criminals also Ishvara.
- How to worship that Ishvara?
- Why I need Aikyam with that Ishvara?
- Problems of Prime Minister more than Chief Minister.

Dvaitam	Visishta Advaitin	Advaitin
Paramatma in Vaikuntha can help Jiva here	Problems added	Greater problem

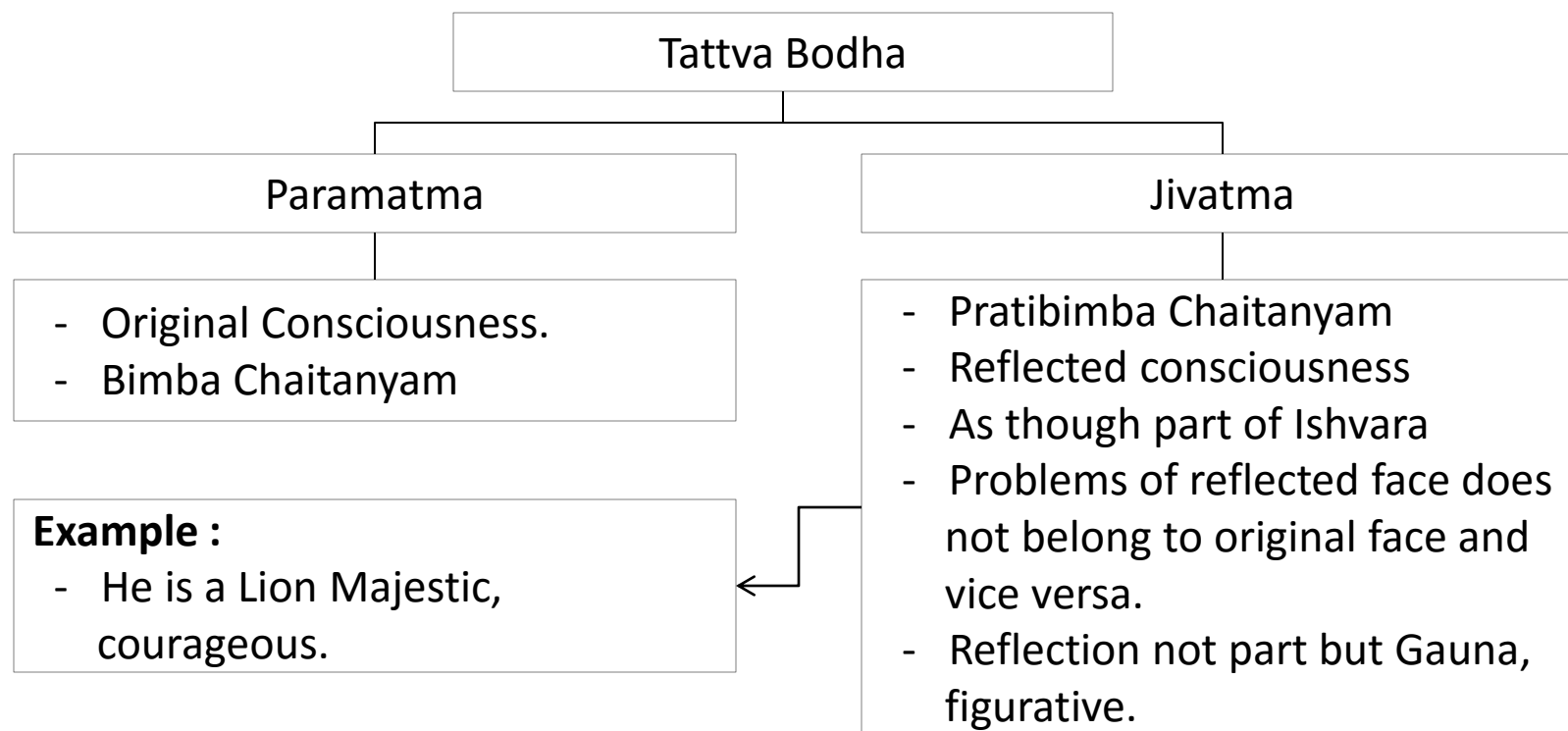
- Answer in Sutra 46.
- Many Prakriyas – methods to explain this.
- Prakriya here based on.

आभास एव च ।

Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord).  
[II – III – 50]

- Consciousness – not available for Division, Apportioning like Akasha and light.
- Jiva Amsha = Jiva Pratibimba.



- Amsha and Amshi have Samanya Guna of awareness, Chaitanyam .

## Common Features :

a) Part can't exist separate from whole, independent existence not possible.

- Example : Separate Hand, leg, can't exist separate from Body.
- Separate Jiva can't exist separate from Paramatma – awareness principle.
- Pratibimba can't exist separate from Bimba.
- Pratibimba can be compared to a part.

b) Part not totally identical with whole or totally different from whole.

Hand	Pratibimba Chaitanyam
<ul style="list-style-type: none"><li>- Not different from Me</li><li>- Not totally separate from Me.</li></ul>	<ul style="list-style-type: none"><li>- Not different from Me.</li><li>- Not identical to Bimba Chaitanyam.</li><li>- It is Binna – Abinnam, Bheda – Abheda.</li></ul>

Chidabasa	Chit / Awareness
<ul style="list-style-type: none"><li>- Pratibimbam</li><li>- Affected by Reflected Medium, Body – Mind, Complex, Small, Dull.</li></ul>	<ul style="list-style-type: none"><li>- Bimbam</li><li>- Original</li><li>- Big, Bright</li><li>- Different features of Reflection does not affect Bimba Chaitanyam</li></ul>



## Manesha Panchakam :

किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चण्डालवाटीपयः-  
पूरे चान्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाम्बरे।  
प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ  
विप्रोऽयं श्वपचोऽयमित्यपि महान् कोऽयं विभेदभ्रमः ॥२॥

kim gangambuni bimbite'mbaramanau candalavatipayah-  
pure cantaramasti kancanaghatimritkumbhayorvambare ।  
pratyagvastuni nistarangasahajanandavabodhambudhau  
vipro'yam shvapaco'yamityapi mahan ko'yam vibhedabhramah ॥ 2 ॥

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, “This is a Brahmana and this is an outcaste” in the indwelling self which is the ripple-free ocean of bliss and pure consciousness? [Verse 2]

- Original sun not affected by muddy disturbed waters, it shines undisturbed in clear water.
- Jivas are reflections, go through Samsara because of Reflecting medium – “Mind”+ Body instruments.
- Paramatma, original Chaitanyam, unaffected, Asangoham.

### Word Analysis :

#### a) Na Paraha :

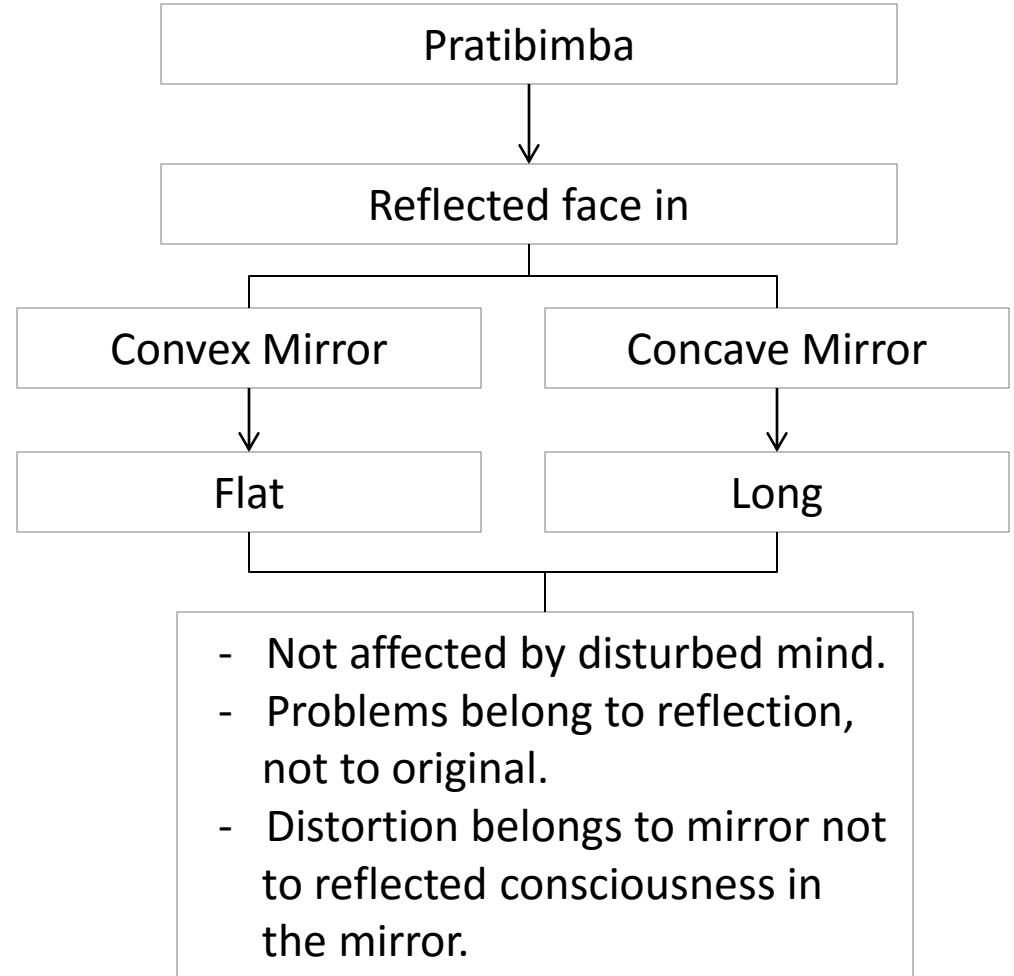
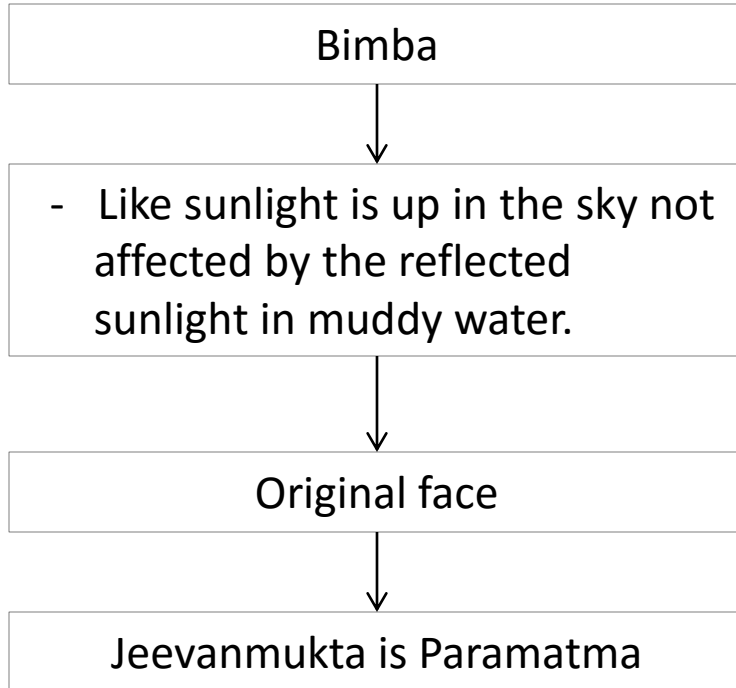
- Not Samsari.

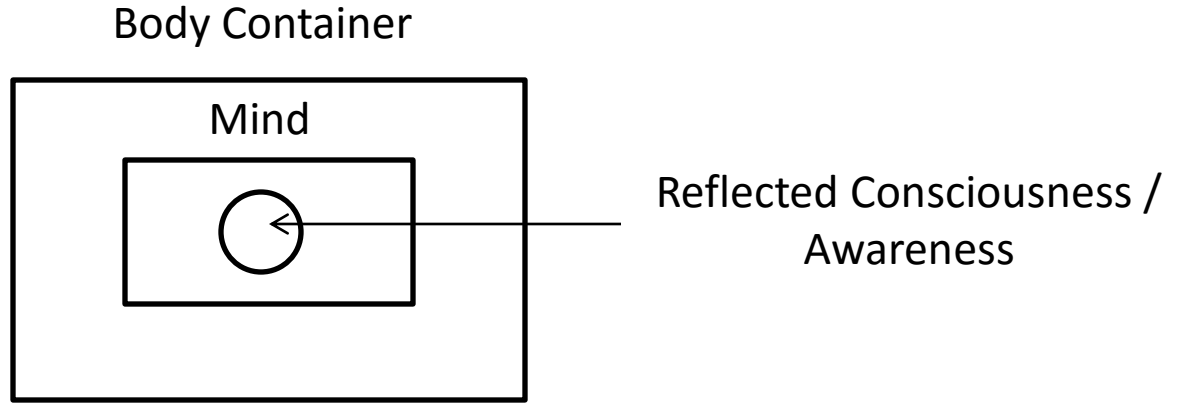
#### b) Evam :

- Like Jivatma.

### c) Prakashadivatu :

- As in the case of light and Akasha.





### Original Consciousness

- Paramatma
- Asangaha like Surya Prakasha
- Asamsari

#### Gita :

- Yatha Sarvagatam...[Chapter 13 – Verse 33]

### Reflected Consciousness

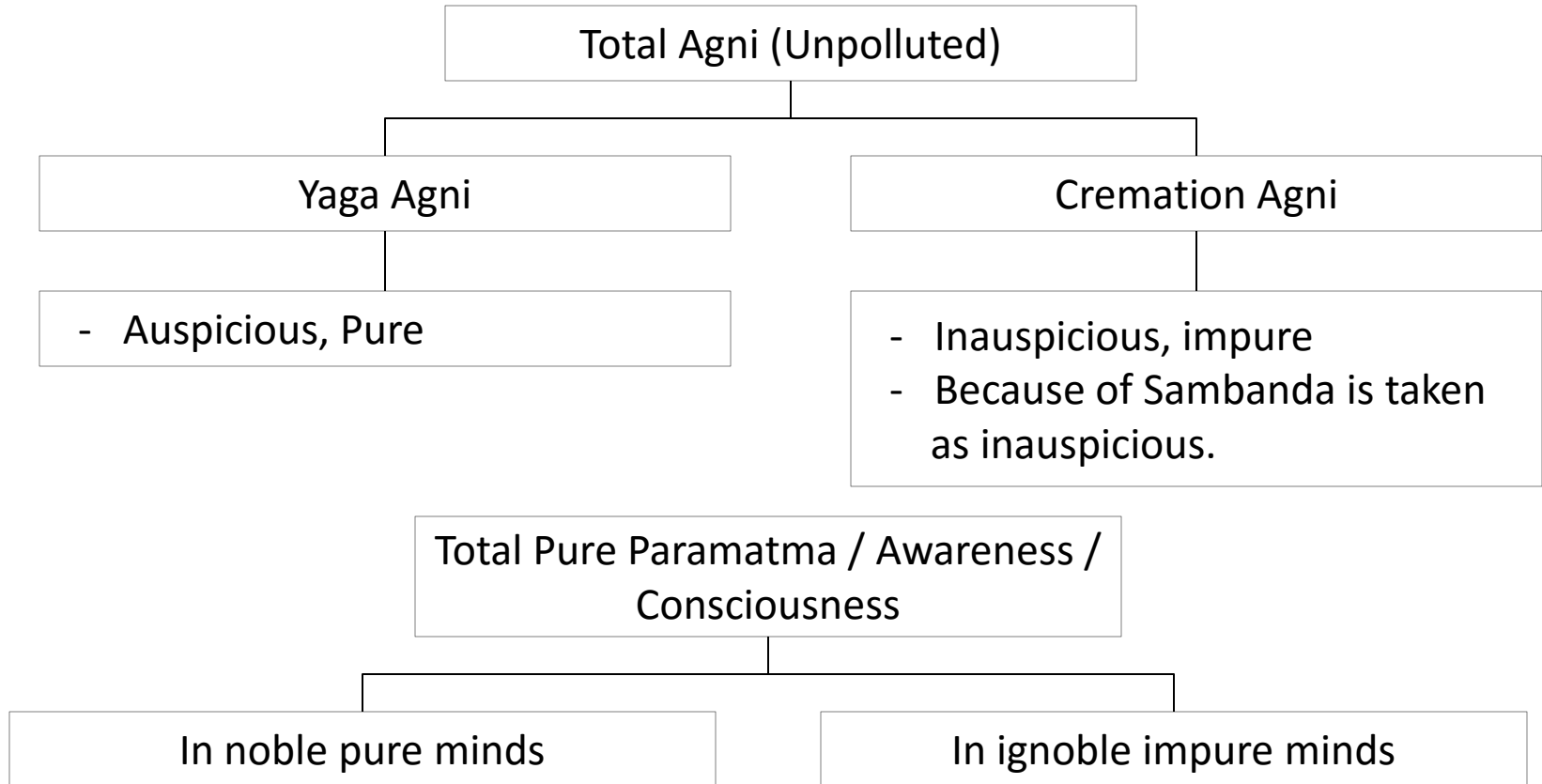
- Jivatma
- Reflection of Paramatma with Mind + Body medium in Jagrat, Svapna.
- Samsari with Problems.
- Realises distortion belongs to mind mirror with disturbed thoughts.
- I am Reflected Consciousness, awareness.
- Container space polluted because of dirty content.
- Mandukya Advaita Prakaranam.

#### Gita :

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३.३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 – Verse 33]

## Shankaras Example :



## Purva Pakshi :

- Uses logic here, Apaurusheya Vishaya is Paramatma.

## Vedantin :

- Don't use inference here but use sruti.
- Other Jivas are Samsari or Mukta, I can't know - No physical difference.
- I can know I am not Samsari, but pure awareness.

### 380. Sutra 47 : [Topic 77 – Sutra 262]

स्मरन्ति च ।

Smaranti Cha ।

The Smritis also state (that). [II – III – 47]

Sutra 45	Sutra 46
Yukti Pramana	Sruti + Smriti

#### a) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।  
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



## Smaranti Cha :

- Vyasa out of 100,000 verses in Mahabharata quotes.

## b) Shanti Parva :

- Tatra Paraya Atma = Paramatma Nitya, Nirguna, Na Lipyate, Phalischapi.

## c) Gita :

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

- Lotus leaf not wet by water.
- Paramatma not affected by Samsara.

## Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- I have taken several Avataras and remember.
- I am Sarvagya, not limited in power or knowledge.

## Word Analysis : Cha Smaranti

- There are Sruti and Smriti statements in support of Paramatma being Asamsari.

### 381. Sutra 48 : [Topic 77 – Sutra 263]

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् । Anujnapariharau dehasambandhajjyotiradivat ।

Injunctions and prohibitions (are possible) on account of the connection (of the Self) with the body, as in the case of light, etc. [II – III – 48]

### How Vyavahara – Transactions take place among Jivas?

#### Paramatma :

- Chaitanyam
- One
- Bimba Chaitanyam
- Paramartika Drishtya
- Nirgunam
- Consciousness is same
- No state – high or low.

#### Jivatma :

Appearance as Sagunam

- Reflected Paramatma / Consciousness.
- Many, Pratibimbams

#### Mind :

- Many Attributes
- Kama, Krodha

- Vyavaharika Drishtya.

- Minds features transferred to Reflected Consciousness – Jiva and I say I am tired, dull, born.
- Jnani evolved, in higher state of Consciousness.
- Yoga Vasishta – 7 States of Consciousness.
- States belong to Reflected Medium – mind but transferred to Reflected Consciousness.
- Atma alone is content of Bramana, Kshatriya, Vaishya.
- 3 Sharirams different for each Jiva.
- In Karma Kanda, Vidhi – Nisheda don't talk of Advaitam.
- In Rituals, follow Vedas don't remember Aikyam.

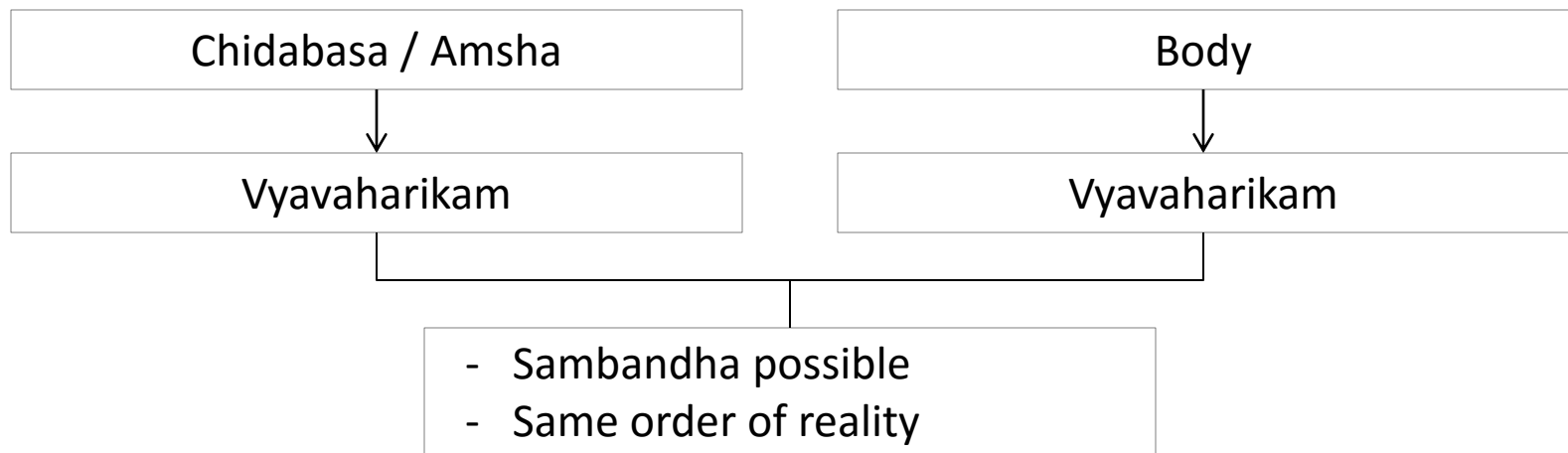
#### Gita :

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a own, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- In Vyavahara all are not one.
- If you see oneness, poverty, death, Bayam will come.
- Don't say Ayam Atma Gudakesha.
- Karma Khanda based on Chidabasa Rupa Jivatma.
- Take Amsha as shade, Abhasa, reflection sutra 46 onwards is Amsha definition.
- Reflected Medium as real as body, mind, world Jiva = Vyavaharika Chaitanyam.
- It can become Pramata, Karta, Bokta, interact with world.
- Can visualise Paramatma Chaitanyam without Chidabasa.

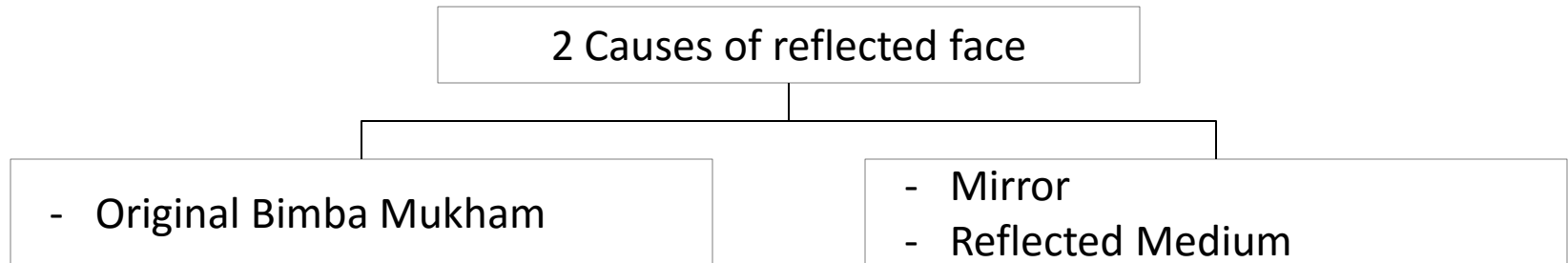




- Original Consciousness and Reflected Medium – Body / Mind – no relationship.

### Vidyaranya : Drk Drishya Viveka

- Natural connection Sahaja Tadatmayam exists between any reflecting medium and reflection.

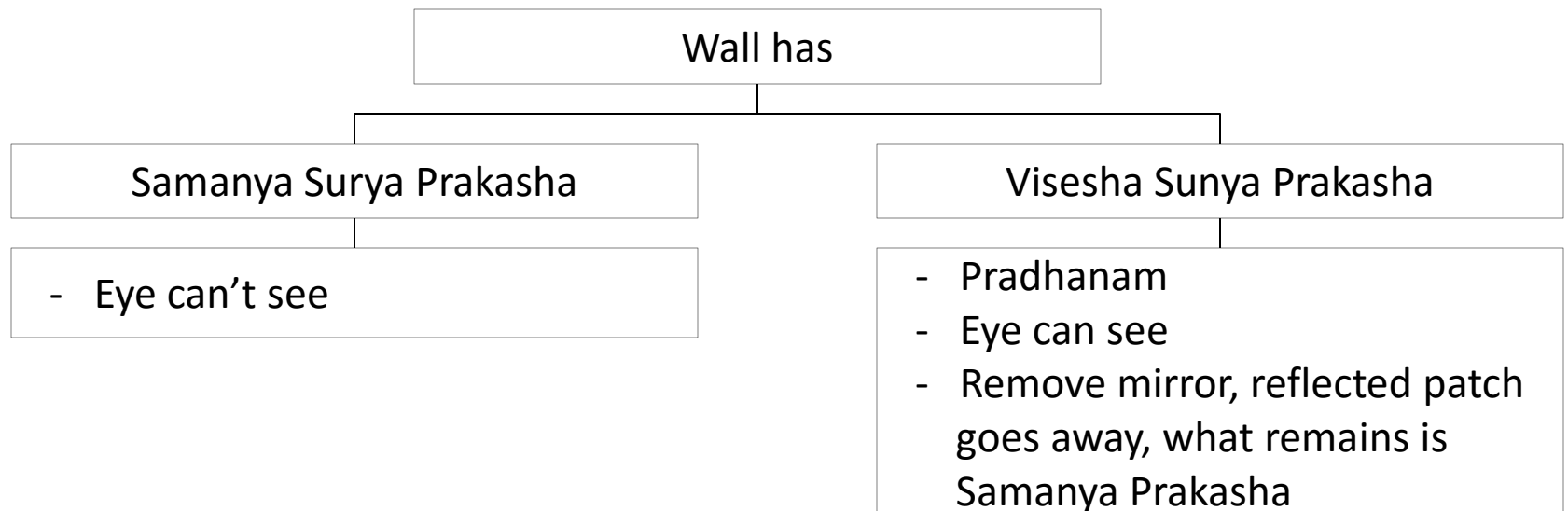
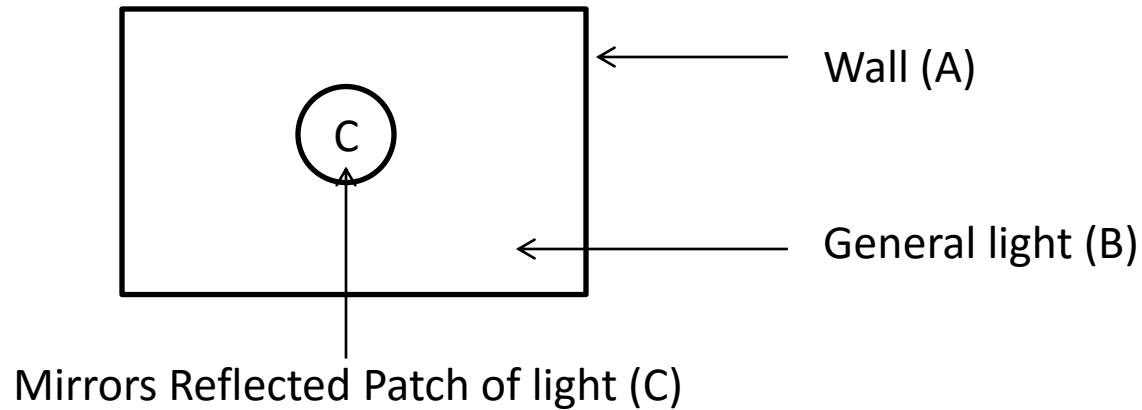


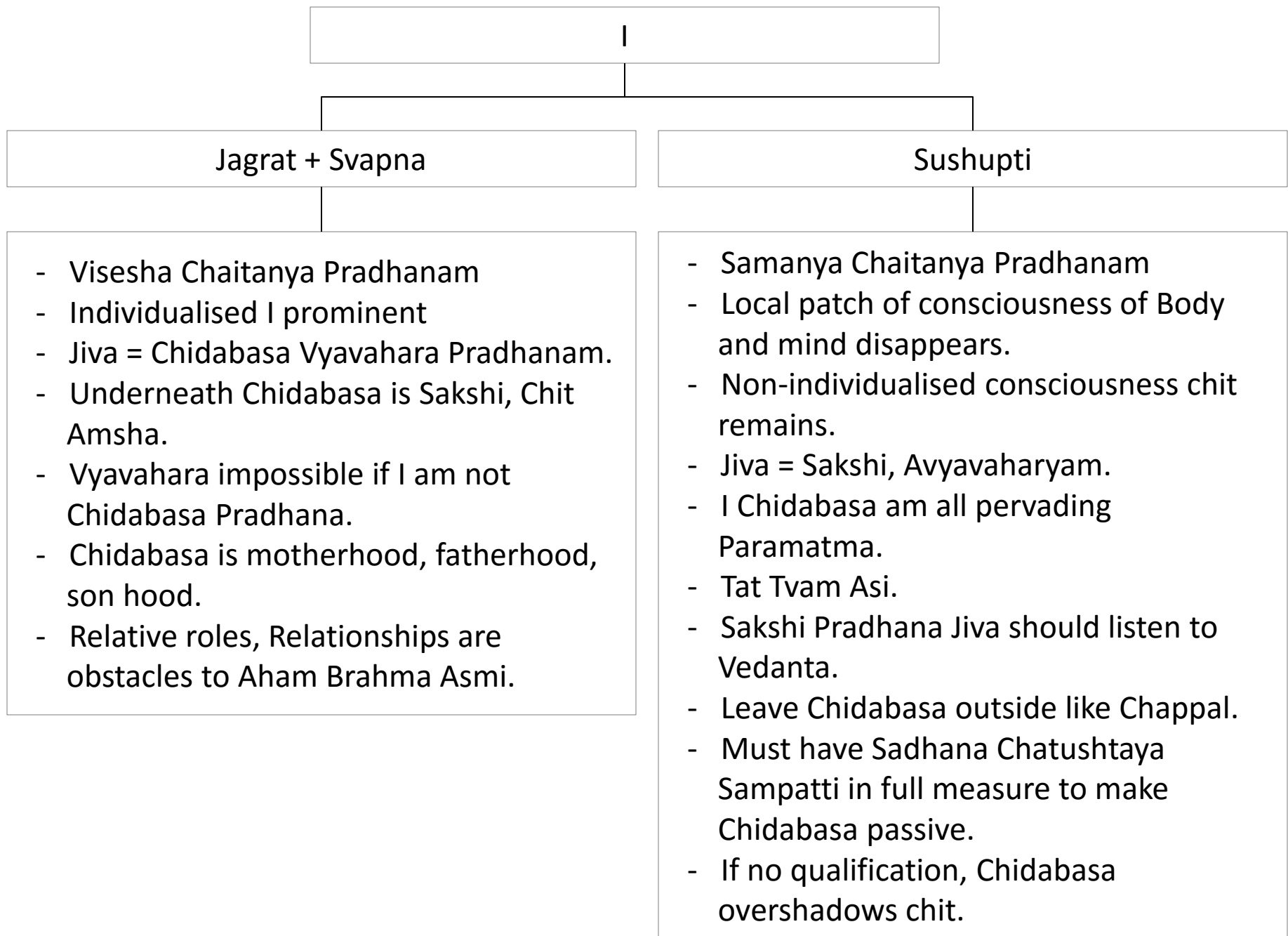
- Can't imagine reflection without mirror or face alone.
- Plurality of mirror contributes to plurality of reflection, even though face is one.
- Vedanta – Tat Tvam Asi - in Jnana Khanda.
- Don't think of Chidabasa, which is never identical with Paramatma.
- Vyavaharikam never identical to Paramartikam.

- Mithya not equal to Satyam.
- You are behind Chidabasa as Adishtana of Chidabasa.
- Reflected face in mirror original face physically away.
- Chit and Chidabasa not physically away.

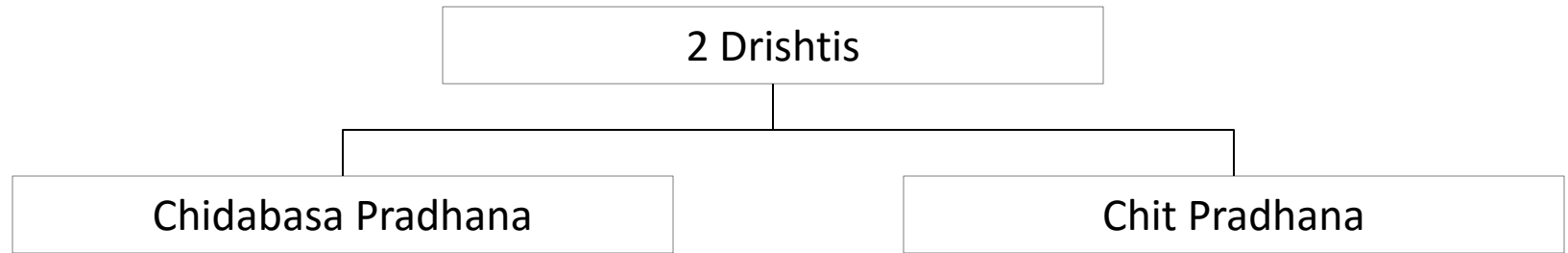
### Vidyaranya :

- Panchadasi – 8<sup>th</sup> Chapter Kootasta Deepa Prakaranam.





- Don't mix Karma Khanda and Jnana Khanda – Vyasa reconciles Karma Khanda and Jnana Khanda here.



- Don't mix up and get confused.

## Word Analysis :

### a) Anugjya Pariharou :

- You are Chit Pradhana Jiva.
- Permission and Prohibition only with Deha Sambandha.

### b) Deha Sambandat :

- Chidabasa only.
- Due to association of Jiva with 3 Sharirams.

### c) Jyotir Rathou :

- As in the case of fire Ritual.
- Raja Suyu Yaga – By Kshatriya, Agnihotra – By Grihasta.

#### d) Parihara = Prohibition, Nisheda

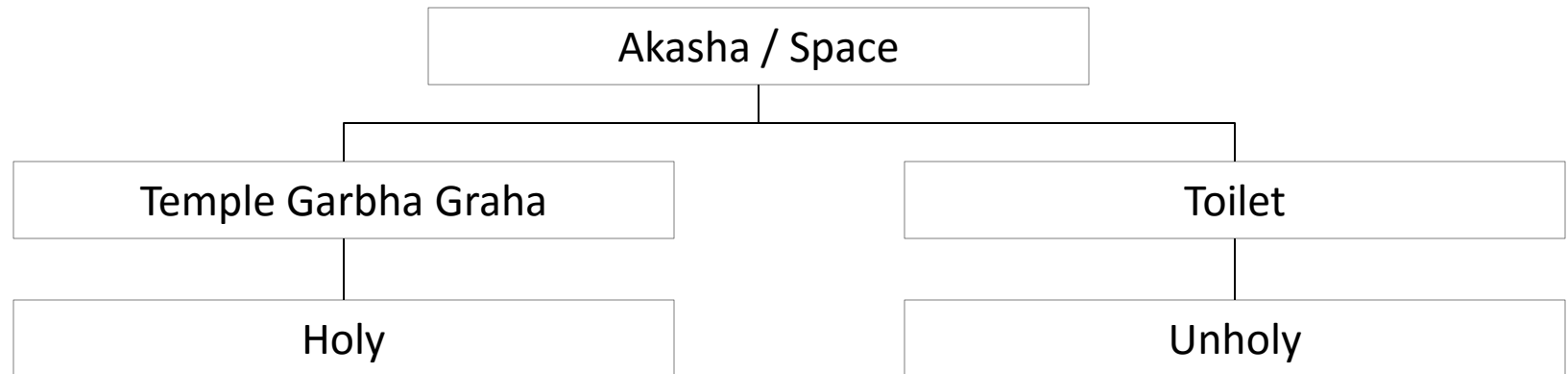
- Atma is one. Atma Pratibimbhas different.
- Vidhi, Nisheda given by Vedas for Pratibimbhas.
- Chit has no Deha Sambanda.
- Accept differences when Atma is in association with different bodies as in the case of fire.

प्रकाशादिवन्नैवं परः ।

Prakasadvannaivam parah ।

The Supreme Lord is not (affected by pleasure and pain) like this (individual soul) just as light (is unaffected by the shaking of its reflections). [II – III – 46]

- Sutra 46 : Fire ever pure, attached to Yagya or Cremation, named differently. Chitta Agni, Kravya Agni, Pretha Agni.
- Reflected Consciousness – as per medium, consciousness does not have Brahmana, Kshatriya Bheda.



- Because of association, has seeming impurity.

### 382. Sutra 49 : [Topic 77 – Sutra 264]

असन्ततेश्चाव्यतिकरः ।

Asantateschavyatikarah ।

And on account of the non-extension (of the soul beyond its own body) there is no confusion (of results of actions). [II – III – 49]

Gita :

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Atma is same consciousness in all Sharirams, pervades all bodies.
- Joy and sorrow of one not experienced by all.
- Deha Abimanas are different in young and old.
- In Sankhya Atmas many, can explain tragedy and comedy.
- Advaitin : Only one consciousness If Atma liberated, all should be liberated or suffer.

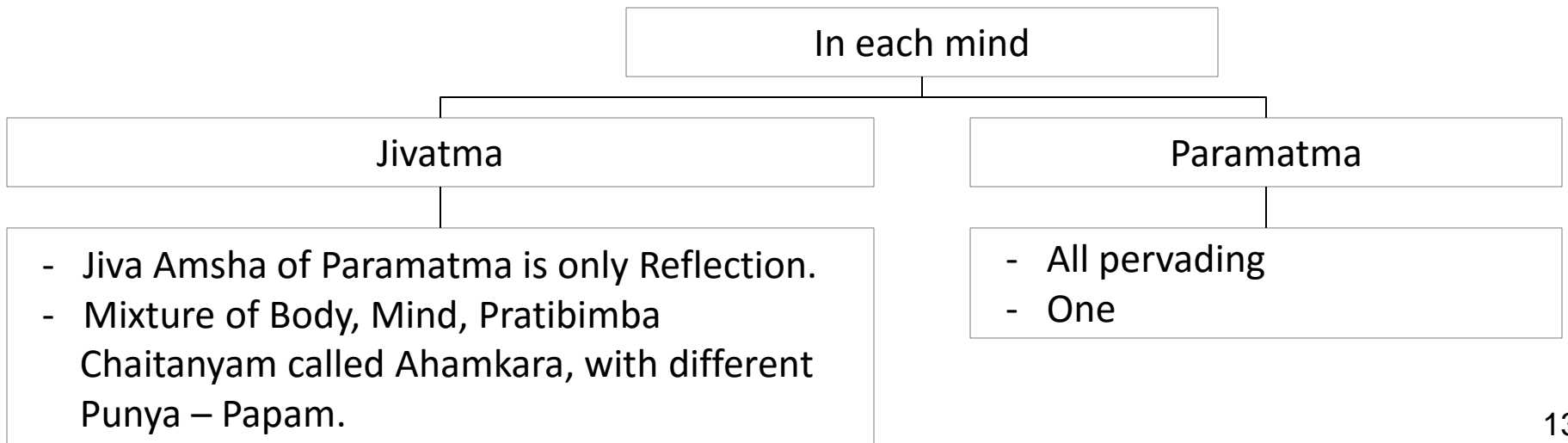
Original Consciousness	Reflected Consciousness
<ul style="list-style-type: none"><li>- Advaitam</li><li>- Sakshi</li><li>- Paramartikam</li><li>- Chit Pradhana Jiva</li></ul>	<ul style="list-style-type: none"><li>- Ahamkara, many, Chidabasa Pratibimba Chaitanyam, Pervades one body.</li></ul>

## Rule :

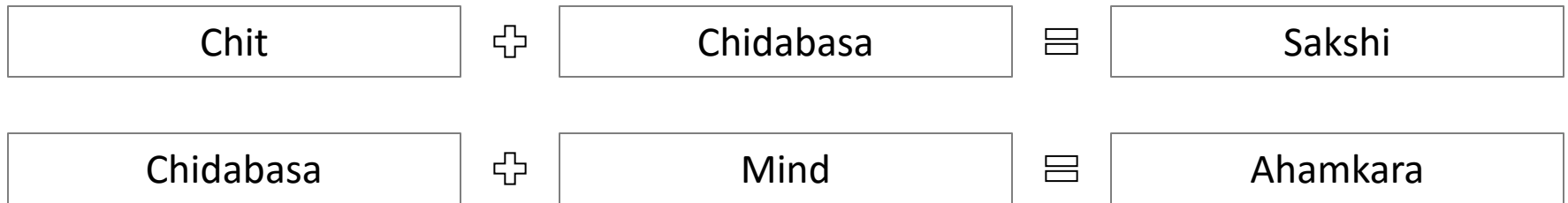
- Reflection only as extensive as Reflected Medium.
- Size of mind = Size of Reflected Consciousness.
- Karta, Bokta because of Chidabasa not Chit, enjoys own Karma Phalam.
- Chidabasa alone gets freedom from Punar Janma.
- Each Chidabasa does not experience others pleasures and pain.
- How to say Aham Brahma Asmi?

Chit Pradhana	Chidabasa Pradhanam
- Aham Brahma Asmi	- Aham Daso Asmi - I am fat – Sthula Shariram - I am disturbed – Sukshma Shariram

- No Conflict if I understand.
- Till then do Sravanam.



- What right Chidabasa has to claim Aham Brahma Asmi?
- Chidabasa can't ever be identical with Chit.
- All pervading Chit is also present in Chidabasa.
- Adhishtana Chit alone called Sakshi.
- Chidabasa with mind called Ahamkara.



- Chidabasa is inherently pervaded by Chit. It is called Sakshi Kutasta Chaitanyam, Adhishtana Chaitanyam.

**Example :**

Sun	Chit
<ul style="list-style-type: none"> <li>- Reflection</li> <li>- Physical distance exists</li> </ul>	<ul style="list-style-type: none"> <li>- Chidabasa</li> <li>- No Distance</li> <li>- Where Ahamkara is, Sakshi is.</li> </ul>



Initially	Later
<ul style="list-style-type: none"> <li>- I am Ahamkara backed by Sakshi.</li> <li>- Ahamkara Pradhana Aham.</li> <li>- Can't claim Aham Brahma Asmi in Vyavahara.</li> <li>- Say : I am Blessed by Sakshi, Nirguna Chaitanyam.</li> <li>- Existence because of grace of Lord / Chaitanyam.</li> <li>- Vachyarth.</li> <li>- Vyavaharika Chidabasa</li> <li>- Pure Ahamkara can't exist without Sakshi.</li> </ul>	<ul style="list-style-type: none"> <li>- I am Sakshi functioning through Ahamkara</li> <li>- <b>Claim :</b> I am all pervading, timeless Sakshi, temporarily doing Mithya actions and experiencing Mithya Ananda.</li> <li>- Sakshi Pradhana Aham.</li> <li>- Lakshyarth.</li> <li>- Paramartika Chit</li> <li>- Teacher shows the way, shifting is job of student, then Tat Tvam Asi falls into place.</li> <li>- Blessed by Sakshi only.</li> <li>- I can say : "I am".</li> </ul>

**Word Analysis :**

**a) Asantate :**

- Due to non-pervasion of Chidabasa it is confined to one body only.
- My Sukha, Dukham confined to my Chidabasa Karta only, not to Chit.
- Hetau Panchami – 5<sup>th</sup> case because of non-extention of Chidabasa.

**b) Avyati Karanavcha :**

- There is no mixing up of Karma and Phalam of one Jiva going to another.
- Each goes to one Ahamkara only.
- Yaha Karta, Saha Bokta Bavati.

### 383. Sutra 50 : [Topic 77 – Sutra 265]

आभास एव च ।

Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord).  
[II – III – 50]

### What is meaning of “Amsha” used in sutra 43?

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ।

Amso nanavyapadesad anyatha chapi dasakitavaditvamadhiyata eke ।

(The soul is) a part of the Lord on account of difference (between the two) being declared and otherwise also (i.e., as non-different from Brahman); because in some (Vedic texts) (Brahman) is spoken of as being fishermen, knaves, etc. [II – III – 43]

- Part means image, appearance, shadow, photo, statue.
- Asamantat Bhasate iti Abhasa.
- Image called Abhasa because it appears as original.

### Prasno Upanishad :

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

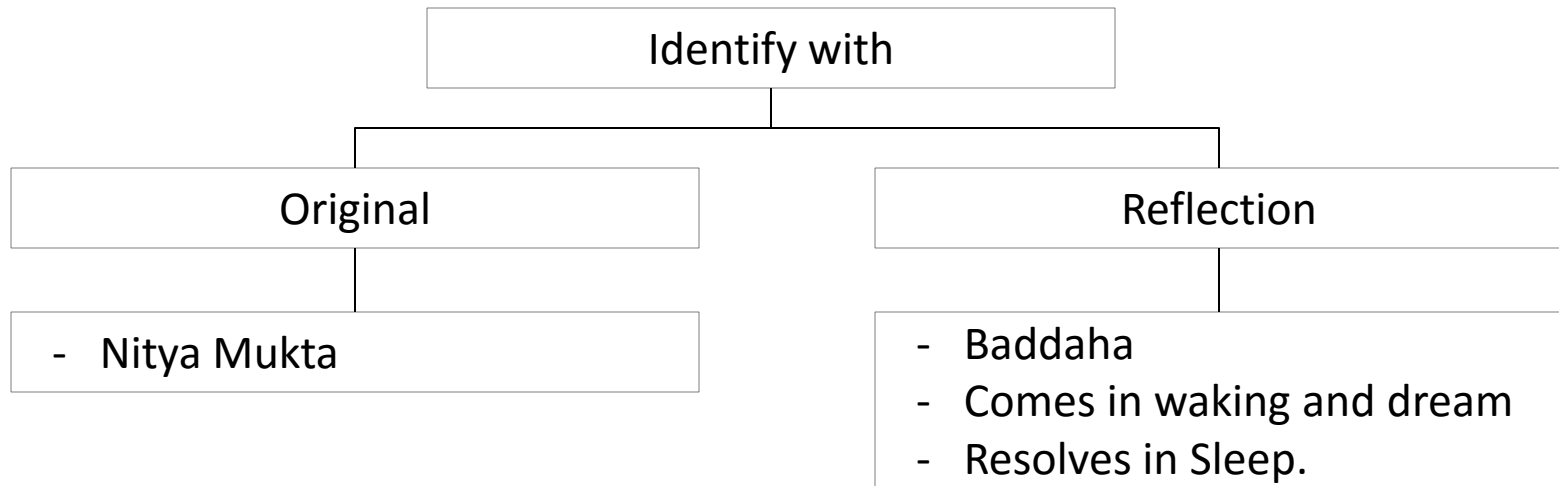
Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

- Atmano Chaya, Jiva Pratibimba of Paramatma.

- Original ever free.



### Word Analysis :

### Abhasa Eva Cha :

- In fact Jiva is Reflection of Paramatma.
- How can fake appearance claim to be original?
- I am Abhasa, reflection, Pradhana from Vyavaharika Drishti and behind Chidabasa, Chit is included as I Sakshi.
- I am Chit from Paramartika Drishti.
- Therefore I can claim Aham Brahma Asmi.

- Read this Sutra after 45<sup>th</sup> Sutra to make flow easy.

अपि च स्मर्यते ।

Api cha smaryate ।

And it is so stated in the Smriti. [II – III – 45]

आभास एव च ।

Abhasa eva cha ।

And (the individual soul is) only a reflection (of Paramatman or the Supreme Lord).  
[II – III – 50]

स्मरन्ति च ।

Smaranti Cha ।

The Smritis also state (that). [II – III – 47]

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् । Anujnapariharau dehasambandhajjyotiradivat ।

Injunctions and prohibitions (are possible) on account of the connection (of the Self) with the body, as in the case of light, etc. [II – III – 48]

असन्ततेश्चाव्यतिकरः ।

Asantateschavyatikarah ।

And on account of the non-extension (of the soul beyond its own body) there is no confusion (of results of actions). [II – III – 49]

- Paramatma is undivided, partless, indivisible whole.

### 384. Sutra 51 : [Topic 77 – Sutra 266]

अदृष्टानियमात् ।

Adrishtaniyamat ।

There being no fixity about the unseen principle (there would result confusion of works and their effects for those who believe in many souls, each all-pervading).

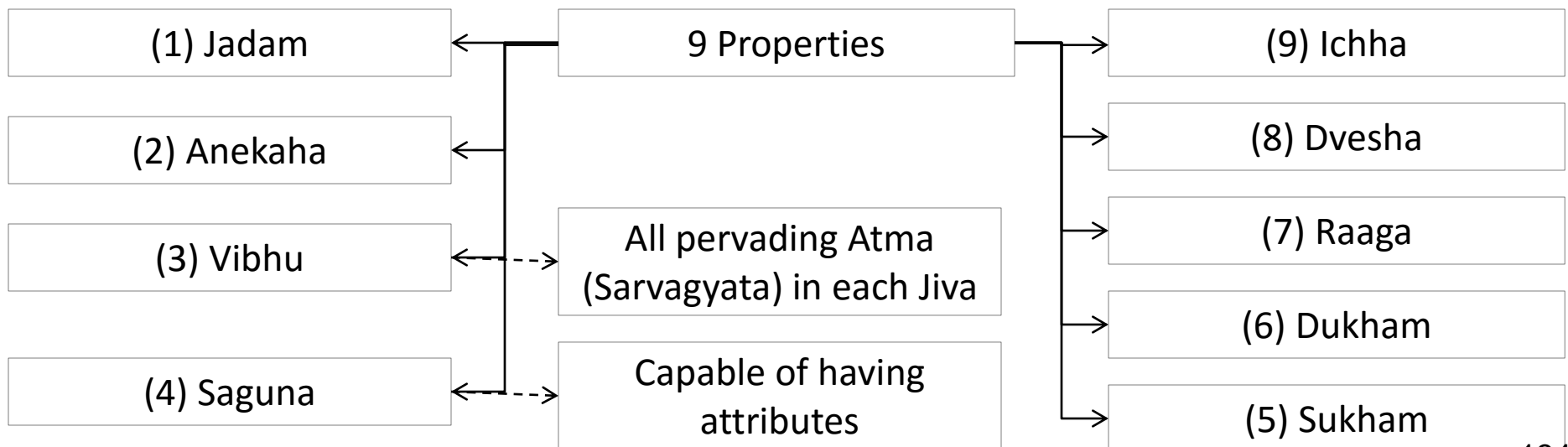
[II – III – 51]

- Sutras 43 – 50 all about Jiva.
- Karta, Bokta, Birth, death, travel reflection of Paramatma from Vyavaharika Angle.
- **Sutra 51 – 53 :**  
Negation of Sankhya – Nyaya's concept of Jiva.

**General Introduction : (51 – 53)**

**Sankhya, Nyaya : (Tarquikas)**

- Atma – Jada Dravyam, inert substance, pluralistic.



## What happens in transactions?

- Mind is Anu, many minds are there. Mind combines with organs.
- By serial contact – Atma, mind, organs, world = Interactions, Sukham – Dukham generated.
- Sukha, Dukha comes with interactions, attributes, properties of Vyavahara.

Sleep	Waking / Dream
- No Vyavahara, no transactions, no Sukham, Dukham.	- Vyavahara - Attributes, properties not substance - Atma, mind sense organs, world are Chidabasa.

- Guna – property depends on Dravyam substance.

Sukham – Dukham – 25% in

Atma

Indriya

Manaha

Jagat - Objects

- Sukham – Dukham exclusive property of Atma.

Gita :

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications. [Chapter 13 – Verse 7]

- Raaga, Dvesha, Sukham, Dukham – Etat Shariram not Kshetrajna (Atma).
- Atma is independently existing substance.
- Sukham, Dukham produces Samskaras Papam, Punya, Ichha.
- How I develop Raaga?  
Sukham generates Raaga.  
Dukham generates Dvesha.
- All actions done by organs Prayathna and Punya Papams generated.
- Atma Gunas – 9 exclusive properties.
- Sukham, Dukham, Papam, Punyam generated by serial contact of Atma – Manaha – Indriya – Vishaya.

<b>Manaha, Indriya</b>	<b>Vishaya, Sukham, Dukham</b>
- Located in One Place, finite	- Infinite

### **Vedantin :**

- How infinite all pervading Atmas?
- Sukha Dukha goes to which Atma? Mixing up problem will be there.
- In Vedanta, Chidabasa is locus of Jiva.
- Therefore can't experience USA in Singapore.

**Sankhya :**

- There is enclosed portion of Atma within my body. My enclosed portion experiences pleasures and pains generated by my body.

**Vyasa :**

- Your all pervading Atma also inside my body.
- This is Purva Mata Khandanam.
- Enclosed portion of Atma is problem.
- Particular body can't belong to particular Atma because all bodies within one all pervading Atma.

**Fundamental Rule :**

- Atma connects with mind, Indriyas, Vishayas then Sukham, Dukham born.
- Your theory is correct but your Punya Papam has problem to choose Atma.

**Starting trouble :**

- How can all pervading Atma, Asanga Atma, combine with mind.
- Here, it is Abyupethya Vada, Assume Atma connects with mind, it still has problem.
- 3 Sutras 51, 52, 53 – General introduction over.



### 385. Sutra 52 : [Topic 77 – Sutra 267]

अभिसन्ध्यादिष्वपि चैवम् ।      Abhisandhyadishu api chaivam ।

And this is also the case in resolutions, etc. [II – III – 52]

#### General Analysis :

अदृष्टानियमात् ।      Adrishtaniyamat ।

There being no fixity about the unseen principle (there would result confusion of works and their effects for those who believe in many souls, each all-pervading).  
[II – III – 51]

#### Vyasa :

- You can never determine to which Atma, Punya Papam goes.

#### Sankhya :

- Punya Papa determined by desire, Raaga Dvesha of Atma is criterion.
- For Sukha – Dukham, problem will be there.
- Anavastha Dosha, Another criterion will be required.,

#### Word Analysis :

##### a) Abhisandhi :

- In the case of Raaga – Desire.

**b) Adhishu :**

- Dvesha, others determining Punya Papam for Sukham, Dukham (4 factor's).
- Attributes rest on Substance not on object.
- In Vedanta, Raaga Dvesha rests on mind.

**c) Api Cha Evam :**

- All Atma search will be like searching needle in Haystack.

### 386. Sutra 53 : [Topic 77 – Sutra 268]

प्रदेशादिति चेन्नान्तर्भावात् ।

Pradesaditi chenna antarbhavat ।

If it be said (that the distinction of pleasure and pain etc., results) from (the difference of) place, (we say) not so, on account of the self being in all bodies. [II – III – 53]

#### Nyaya's Solution :

- Each Atma enclosed within body will receive Raaga Dvesha generated by Body.

#### Vyasa :

- Enclosed portion of Atma in your body also in my body.

#### Word Analysis :

##### a) Pradeshat : Neiyayika

- Because of presence of enclosed Atma there is no mix up.

##### b) Avyati Karaha :

- Karma Phala, Punya Papam Raaga Dvesha, mixing up is not there.

#### Vedantins Answer :

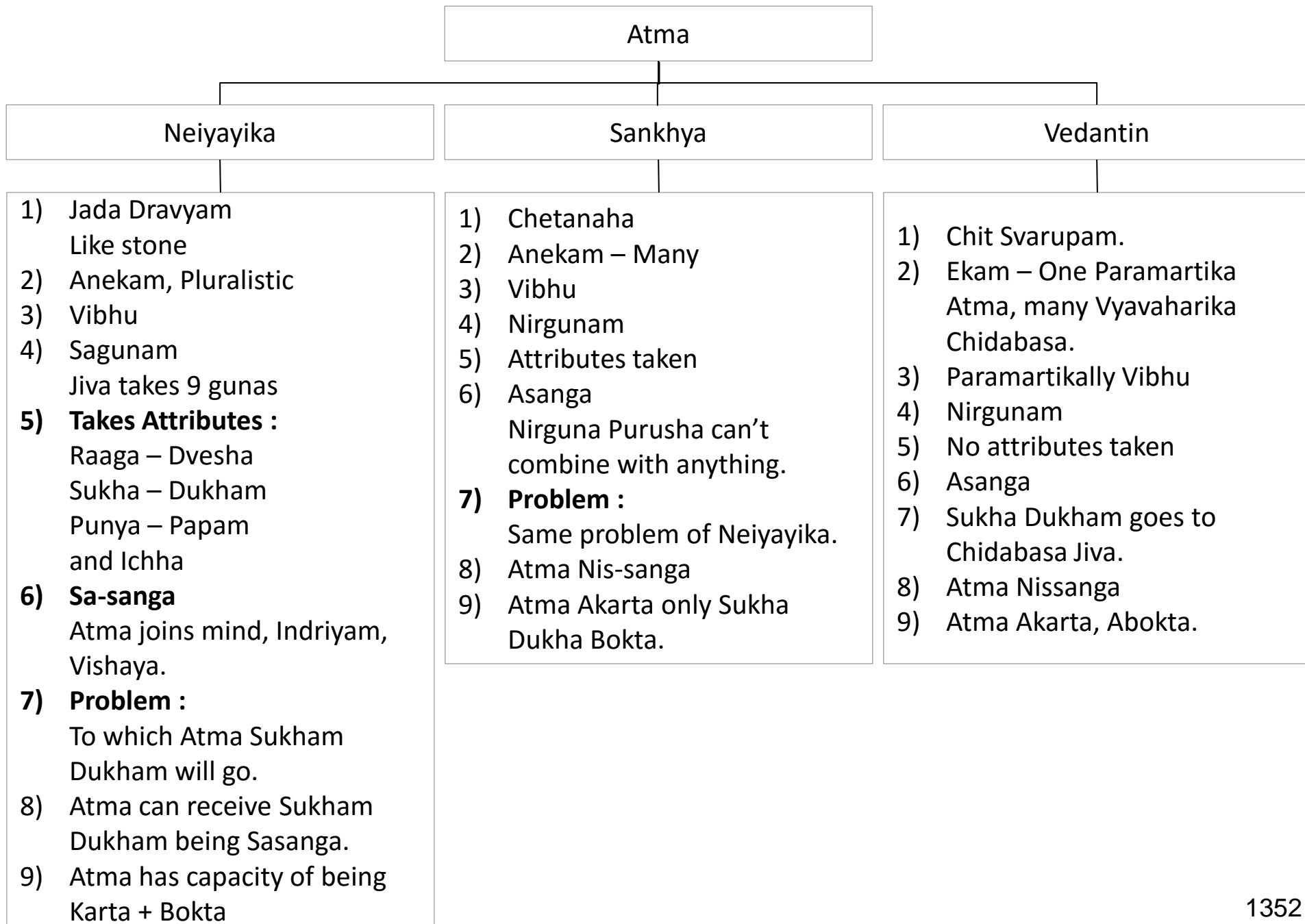
##### c) Iti Chet :

- If this is your contention.

##### d) Antarbavat :

- All Atmas are enclosed in every body.
- Example : I will suffer others mosquito bites.
- In this Neiyayikas solution, Sankhya also refuted.

### 387. Conclusion of Adhikaranam :

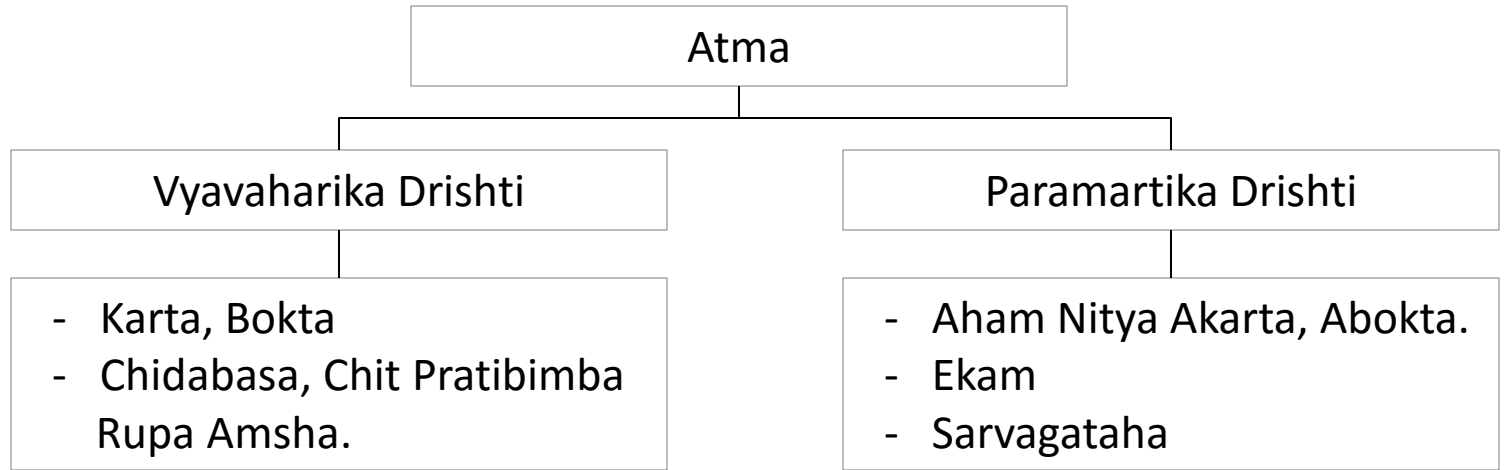


- For thoroughness in understanding, study Sadharmyam (comparisons) and Vaidharmyam (Contrast).
- Sankhya, Yoga, Nyaya Veiseshika, Refuted in Sutra 51, 52, 53.

### Purva Pakshi :

- Bheda + Abheda Srutis are there.

### Vyasa :

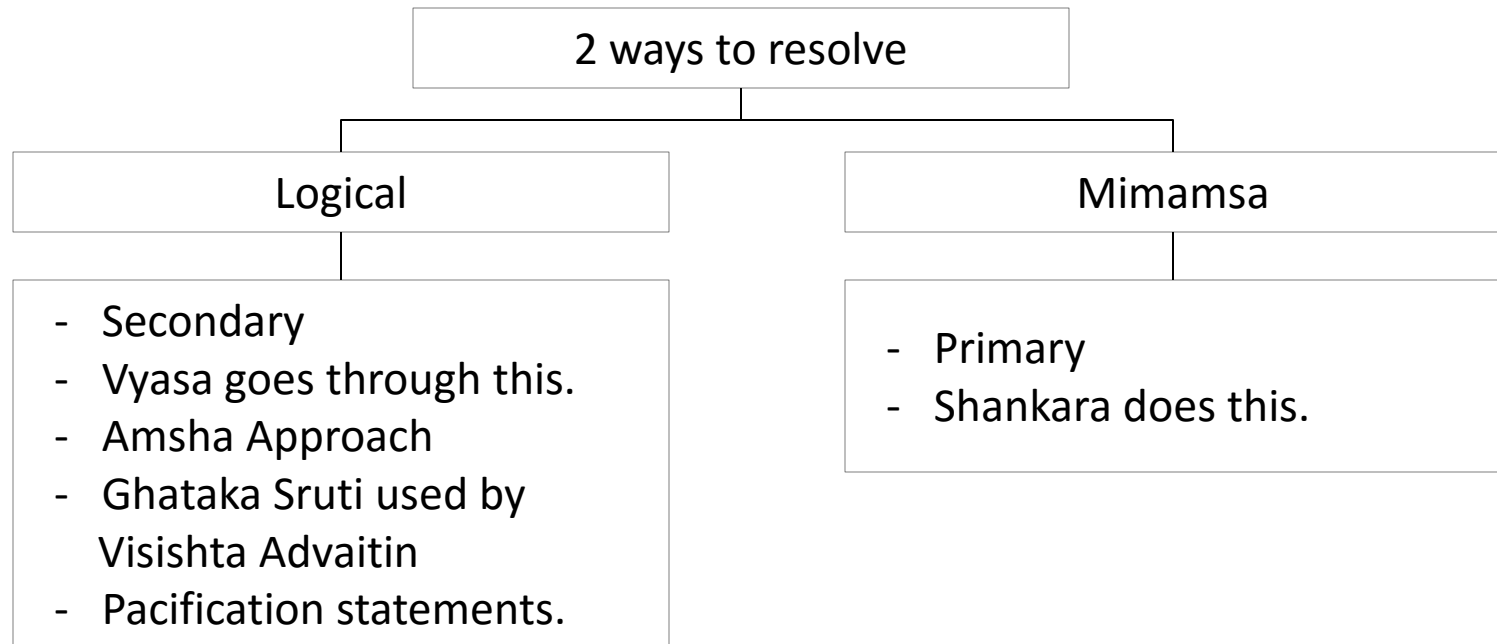


### Eka Desi :

- Abheda – Vakyam – glorification, Artha Vada, delete them, hold only to Bheda Sruti.
- **Reason** : Bheda Sruti in line with Pratyaksha Pramanam.
- To study Shastra, eyes, ears required, Pratyaksham prominent, Shastra – subservient.
- Pratyaksham – Independent.
- Vedas depend on Pratyaksham
- Dvaita Satyam.

## Vyasa :

- If Pratyaksha Satyam, all experiences, Samsara, Anger, disease, sorrow, depression powerful.
- Satyam eternal as Brahman, Nityatvat Pratyakshavatu.
- Anir Moksha Prasanga Dosha – No Moksha.
- Sadhanas redundant.
- Amsha is Tarqa based – logic Based.
- Mimamsa is 2<sup>nd</sup> method.
- Abheda (oneness) Bheda (Difference) Pratipadaka Sruti Vakyam.



## a) Purusha Sukham :

पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि । ३  
त्रिपादूर्ध्व उदैत्पुरुषः । पादोऽस्येहाऽऽभवात्पुनः ।

ēthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)  
pātho-sya vishvā būtāni | tri-pā-das-yām ritam-divi 1-3

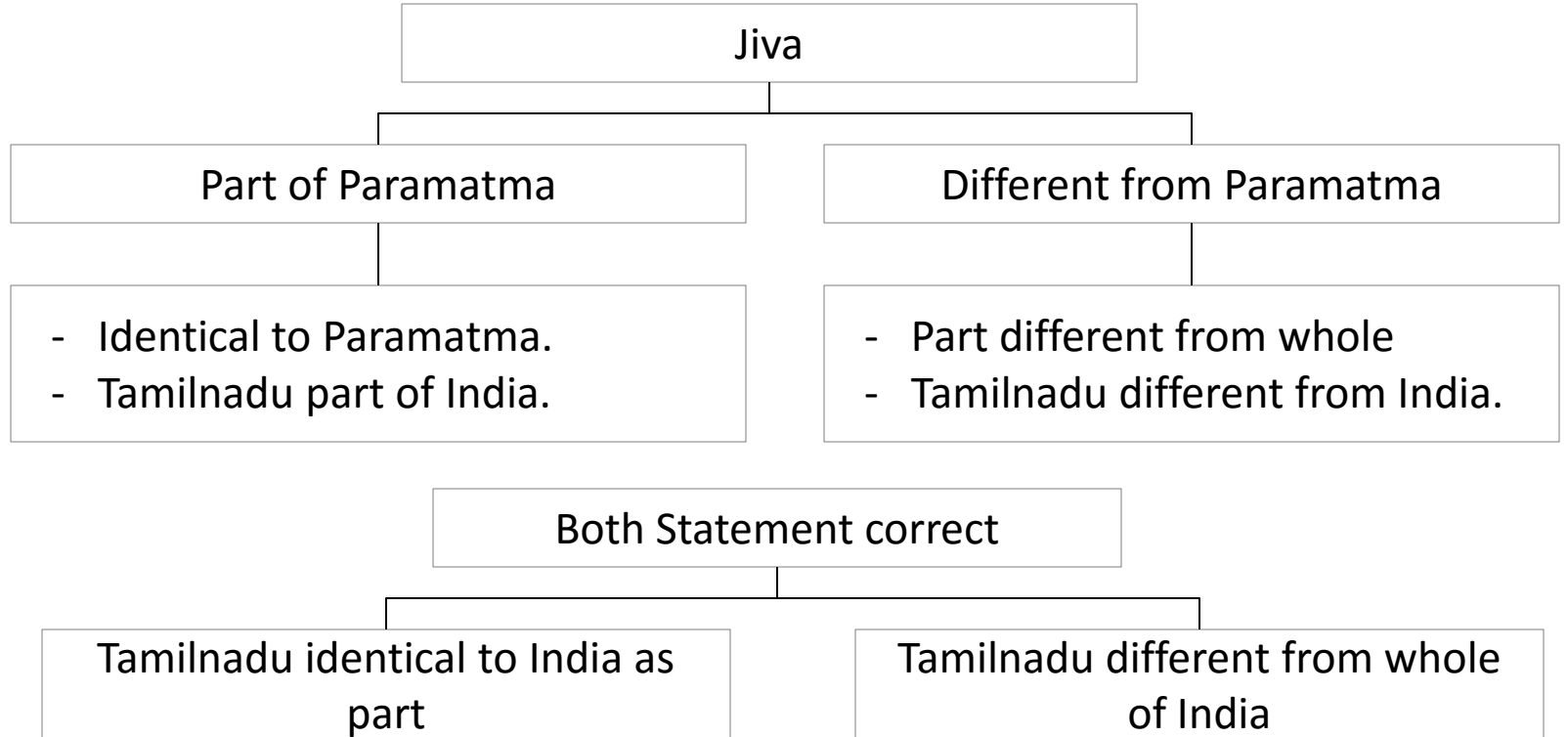
this purusha is much greater, than all his greatness in what all we see, and all that we see in this universe is but his quarter, and the rest three quarters which is beyond destruction, is safely in the worlds beyond. [Verse 3]

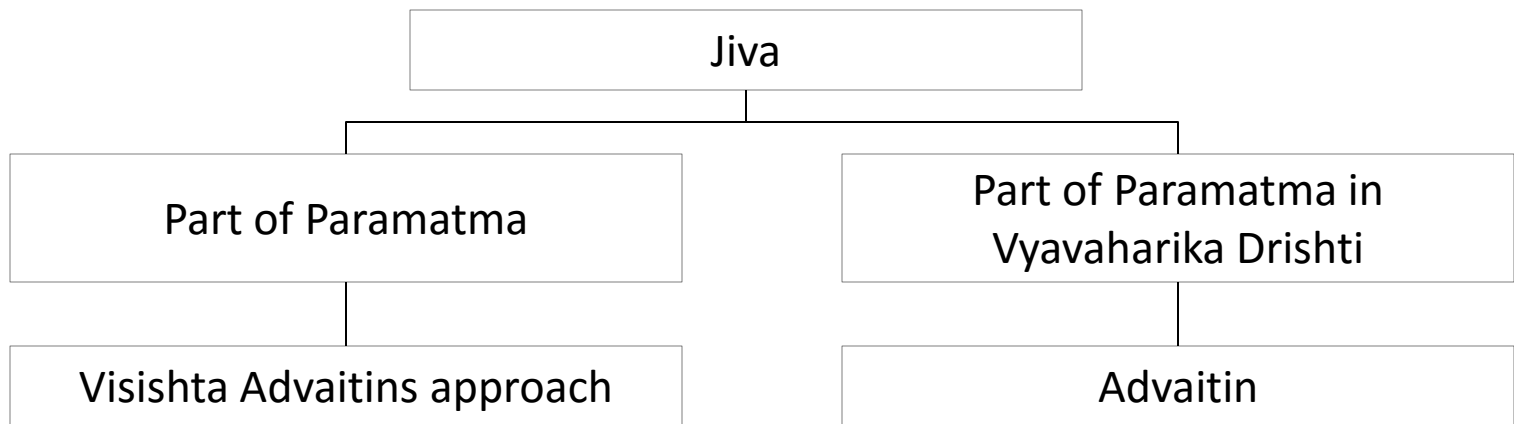
## b) Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

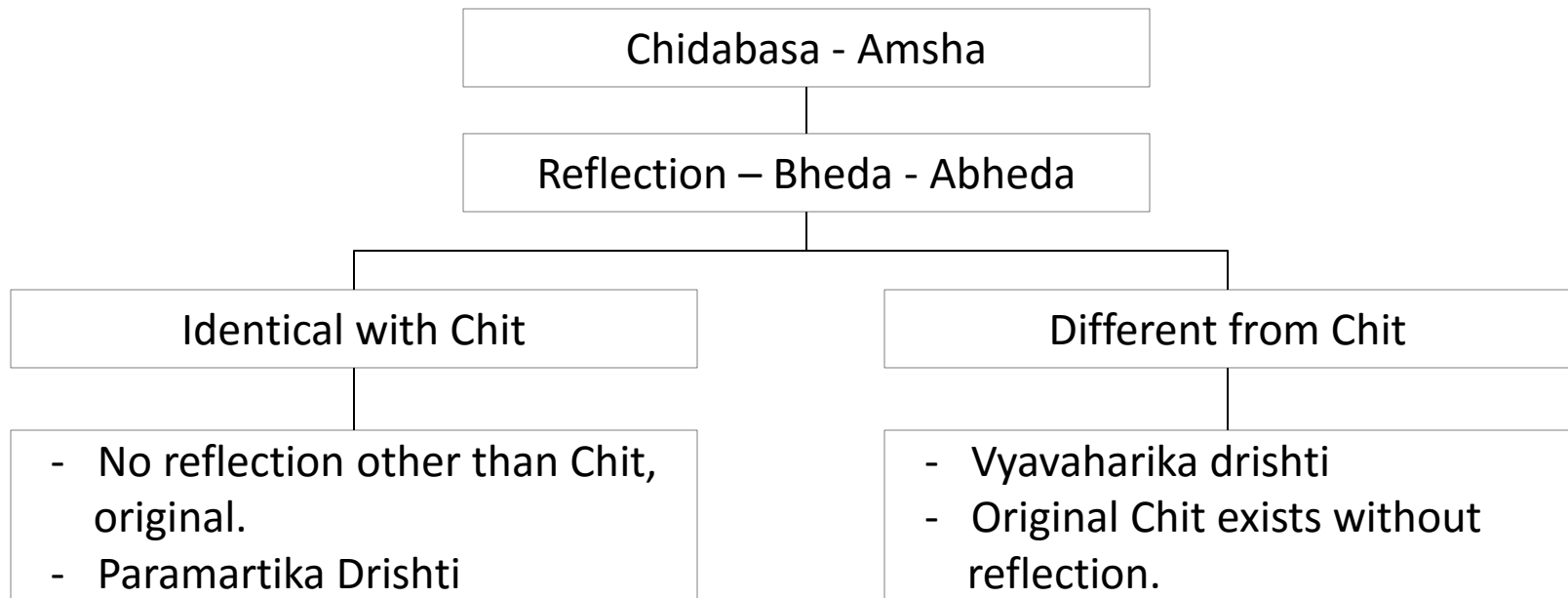
## Logical method works :



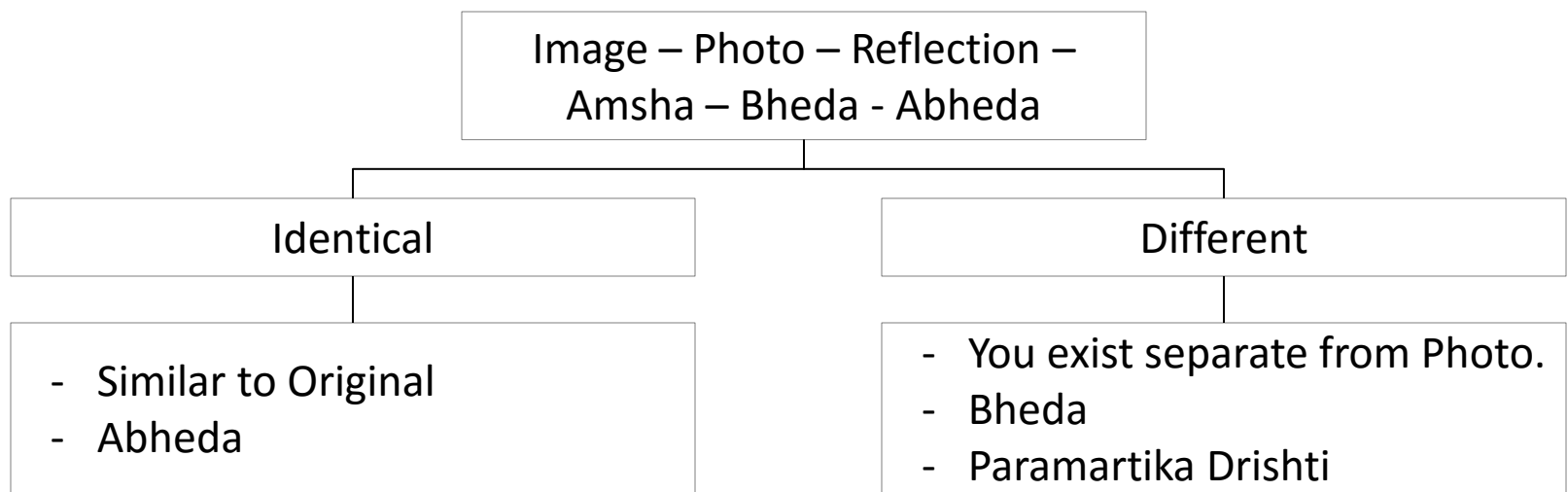


### Technical Problem :

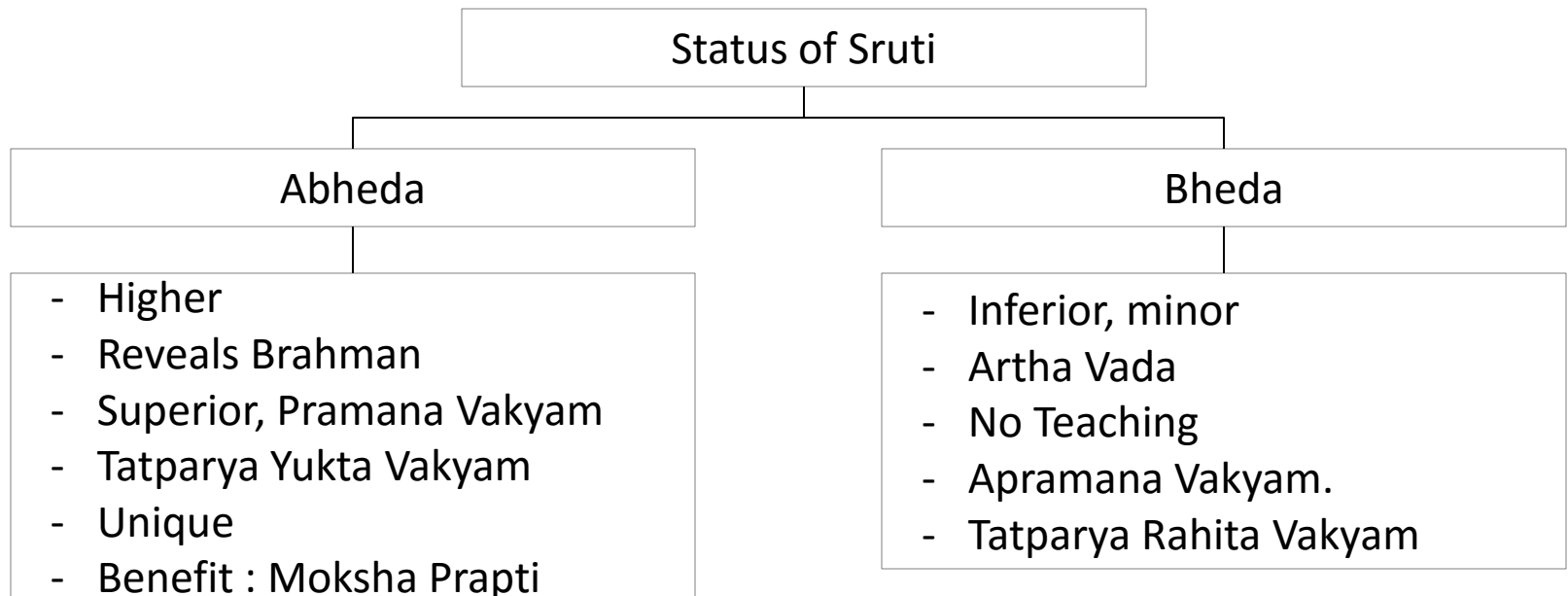
- Paramatma is partless.
- How Jiva part of Partless Paramatma.
- Sutra 50 : Interpret Amsha as reflection, Chidabasa.





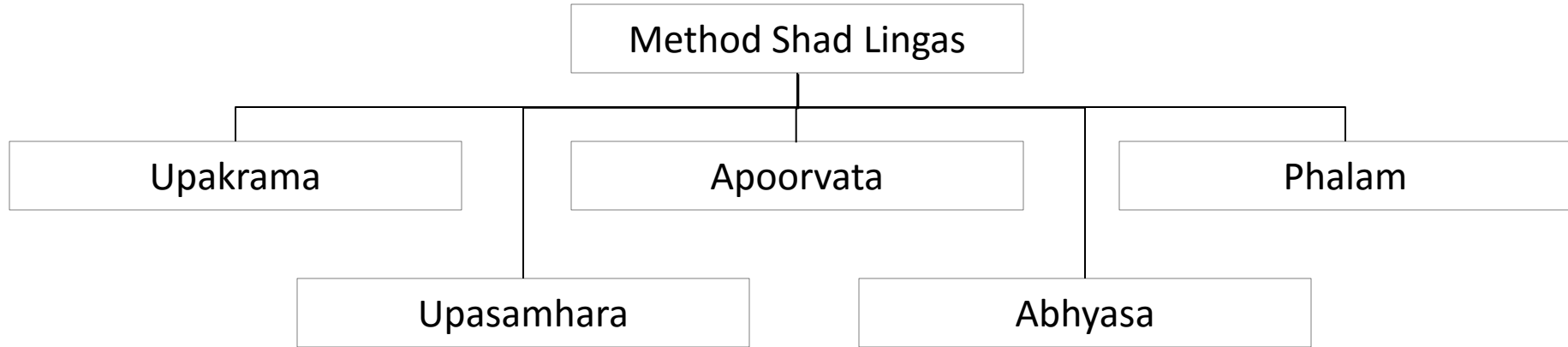


- This is Vyasas method of reconciliation, logical Approach, when friendly with Visishta Advaitin.
- We have to reconcile Bheda – Abheda Vakyam.
- Both do not have equal status in Sruti.



## Technical Question :

- How do you know which statement is Pramana Vakyam, which is meant to teach me and which is Apramana Vakyam?



- Discussed in Tattu – Samanvaya [Chapter 1 – Sutra 4].

तत्तु समन्वयात् ।	Tattu Samanvayat ।
But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]	

## Example :

- One pencil cost Rs. 3.
- What is cost of 3 Pencils?
- Reveals multiplication not cost.

Price	Multiplication
<ul style="list-style-type: none"> <li>- Apramanam</li> <li>- Bheda Sruti</li> </ul>	<ul style="list-style-type: none"> <li>- Pramanam</li> <li>- Abheda Sruti</li> </ul>

### Main clues reveal :

- Difference already in mind of student before coming to Vedanta – not Apporvam.
  - Vedic teaching – not known by other Pramanam.
- Phalam for Abheda Sruti – Moksha mentioned.
  - For Bheda Sruti – No Phalam.

### Taittiriya Upanishad :

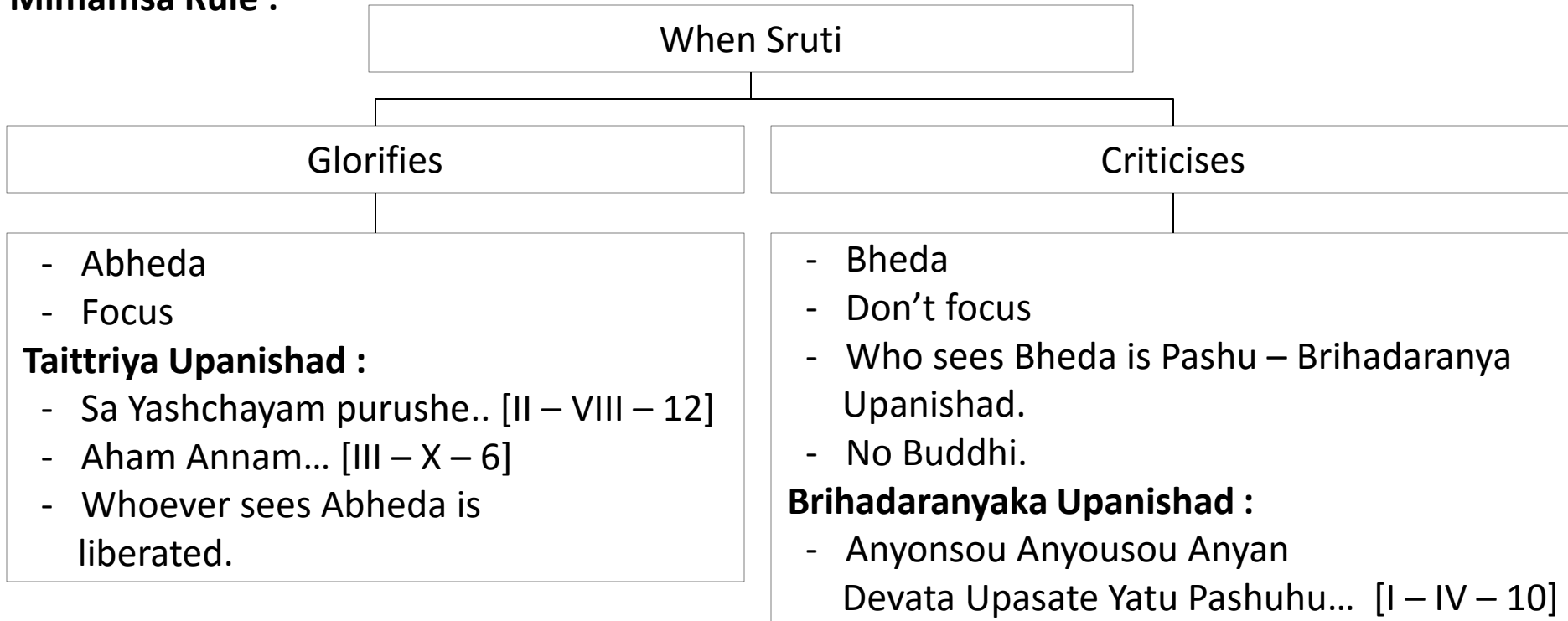
यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।  
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam  
pratistham vindate, atha so'bhayam gato bhavati,  
yada hyevaisa etasminnudaramantaram kurute,  
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,  
tadapyesa sloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Bheda Vakyam – Glorification of Jiva.

## Mimamsa Rule :



## Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।  
स य एवंवित् । अस्माल्लोकात्प्रेत्या ।  
एतमन्नमयमात्मानमुपसङ्क्रामति ।  
एतं प्राणमयमात्मानमुपसङ्क्रामति ।  
एतं मनोमयमात्मानमुपसङ्क्रामति ।  
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।  
एतमानन्दमयमात्मानमुपसङ्क्रामति ।  
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।  
sa ya evamvit asmallokatpretya ।  
etamannamayamatmanamupasankramati ।  
etam pranamayamatmanamupasankramati ।  
etam manomamayamatmanamupasankramati ।  
etam vijnanamayamatmanamupasankramati ।  
etamanandamayamatmanamupasankramati ।  
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.

[II – VIII – 12]

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
 अहमन्नमहमन्नमहमन्नम् ।  
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
 अहमस्मि प्रथमजा ऋता३स्य ।  
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
 यो मा ददाति स इदेव मा३ वाः ।  
 अहमन्नमन्नमदन्तमा३न्नि ।  
 अहं विश्वं भुवनमभ्यभवा३म् ।  
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,  
 aham-annam-aham-annam-aham-annam,  
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
 aham-asmi prathamajā ṛtā3-sya,  
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
 yo mā dadāti sa edeva mā3 vāḥ,  
 aham-annam-annam-adantamā3-'dmi,  
 aham viśvam bhuvanam-abhya-bhavā3m,  
 suvarna jyotiḥ, ya evam veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

## Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।  
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,  
 तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वाग्मदेवः प्रतिपेदे,  
 अहं मनुरभवत् सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं  
 ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,  
 आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-  
 वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै  
 बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;  
 एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां  
 तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:  
 tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,  
 sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan  
 ṛṣir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti,  
 tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati;  
 tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.  
 atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;  
 yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam  
 bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv  
 ādiyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam  
 yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

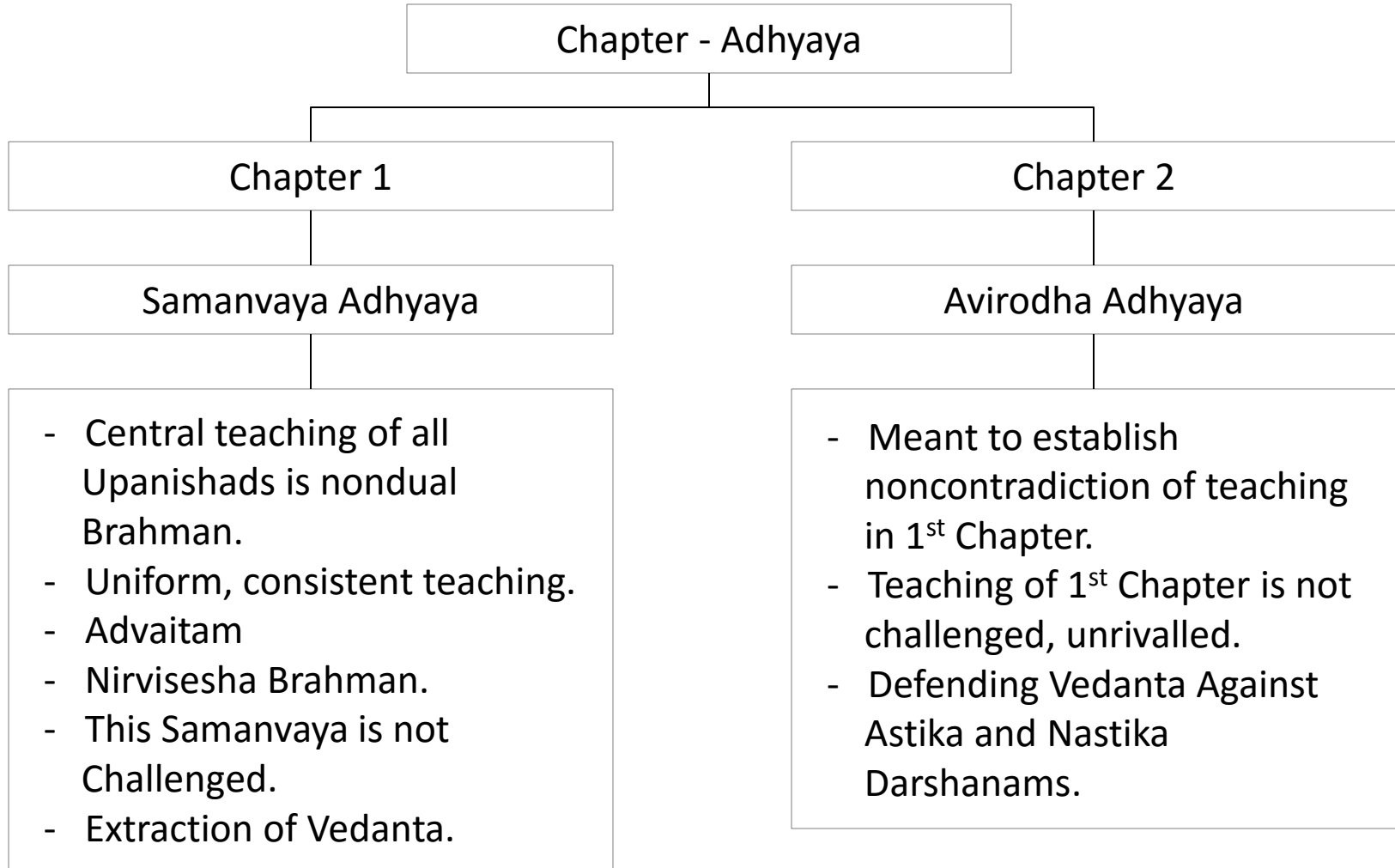
- Sruti statements should have equal status for contradiction.
- Rivalry between 2 children of same parents.
- Between 2 Pramana or 2 Apramana Vakyams contradiction can be pointed out.
- If Apramanam contradicts Pramanam, it will have no strength to contradict.
- No contradiction between Bheda and Abheda Sruti.
- No need to reconcile.
- Abheda Sruti = Stands alone lion, unchallenged.
- Jiva not part of Paramatma.
- Jiva is one with Paramatma.
- Mimamsa method – Abheda wins.
- With Tarquika, logical method, Jiva part of Paramatma wins.
- **Reconciliation :**  
Jiva one with Paramatma in Paramartika Drishti is mimamsas answer.
- Shankara gives this answer in introduction to Sutra – Chapter 2 – 3 – 17 – 48.
- Amshadikaranam over.

## Chapter II – Section IV

### 10 Topics – 22 Sutras

Adhikaranam	Sutras	Details
1	1 – 4	- Prana originates from Brahman
2	5 – 6	- Senses are 11 in number
3	7	- Senses are minute Anu not all pervading.
4	8	- Chief Prana originates from Brahman
5	9 – 12	- Chief Prana is a principle different from Air
6	13	- Chief Prana is Anu – not all pervading.
7	14 – 16	- Organs are guided and controlled by deities. Jiva is their master.
8	17 – 19	<ul style="list-style-type: none"><li>- Prana is different from sense organs and instrument of action and mind. Not included in Eleven.</li><li>- Prana has unique function of supporting and nourishing the body, sustaining life and supporting the senses.</li></ul>
9	20 – 22	- Creation of gross objects is Ishvara Srishti.

## Introduction :





## 2<sup>nd</sup> Chapter – 4 Pada

### Pada 1

#### Samanvaya

- Not contradicted by Sruti + Yukti.
- Sruti Yukti Virodha Parihara.
- Logic can't contradict veda
- Defensive

### Pada 2

#### Asanga Vashat

- Refute other systems.
- Sankhya, Yoga, Nyaya Veiseshika Pashupata Bagwata.

### Pada 3

#### Sruti Virodha Parihara

- Internal Contradiction
- Buta Srishti Sruti
- Gauna Prana 1, 2, 3 Adhikaranam.
- Mukhya Prana 4, 5, 6 Adhikaranam.
- Boktru Shrishti Sruti.
- Reconciliation of Sruti statement.
- Sutra 51, 52, 53 Refutation of Nyaya.

### Pada 4

#### Bautika Srishti Sruti Virodha Parihara.

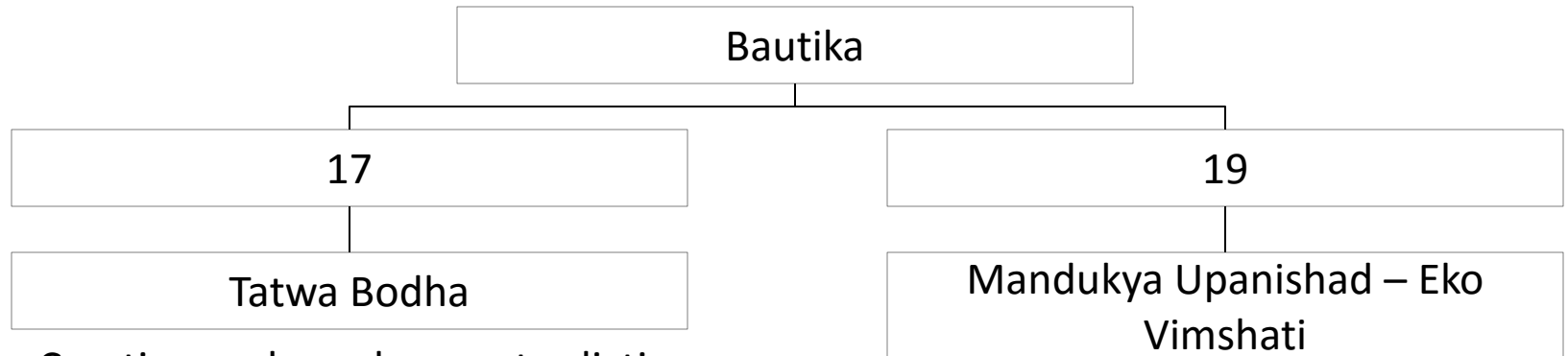
- Bautika Srishti Sruti Virodha Parihara.
- Organs of Body, Mind, Prana = Bautika.

- Advaitam can't be established nor contradicted by logic.
- Advaitam not logical, illogical but translogical, alogical, supralogical.
- Logic does not have qualification and status to refute or judge Advaitam.
- Chapter 1, 2, 3 – Para Mata Khandanam.
- What is difference between 2<sup>nd</sup> Pada – Sankhya, Nyaya Refutation and 3<sup>rd</sup> Pada – 51 – 53.

2 <sup>nd</sup> Pada	3 <sup>rd</sup> Pada
<ul style="list-style-type: none"> <li>- Refutation w.r.t. theory of creation.</li> <li>- Sat – Asat Karya Vada refuted.</li> </ul>	<ul style="list-style-type: none"> <li>- Nature of Jiva refuted.</li> <li>- Buta, Boktru Srishti.</li> </ul>

#### 4<sup>th</sup> Pada :

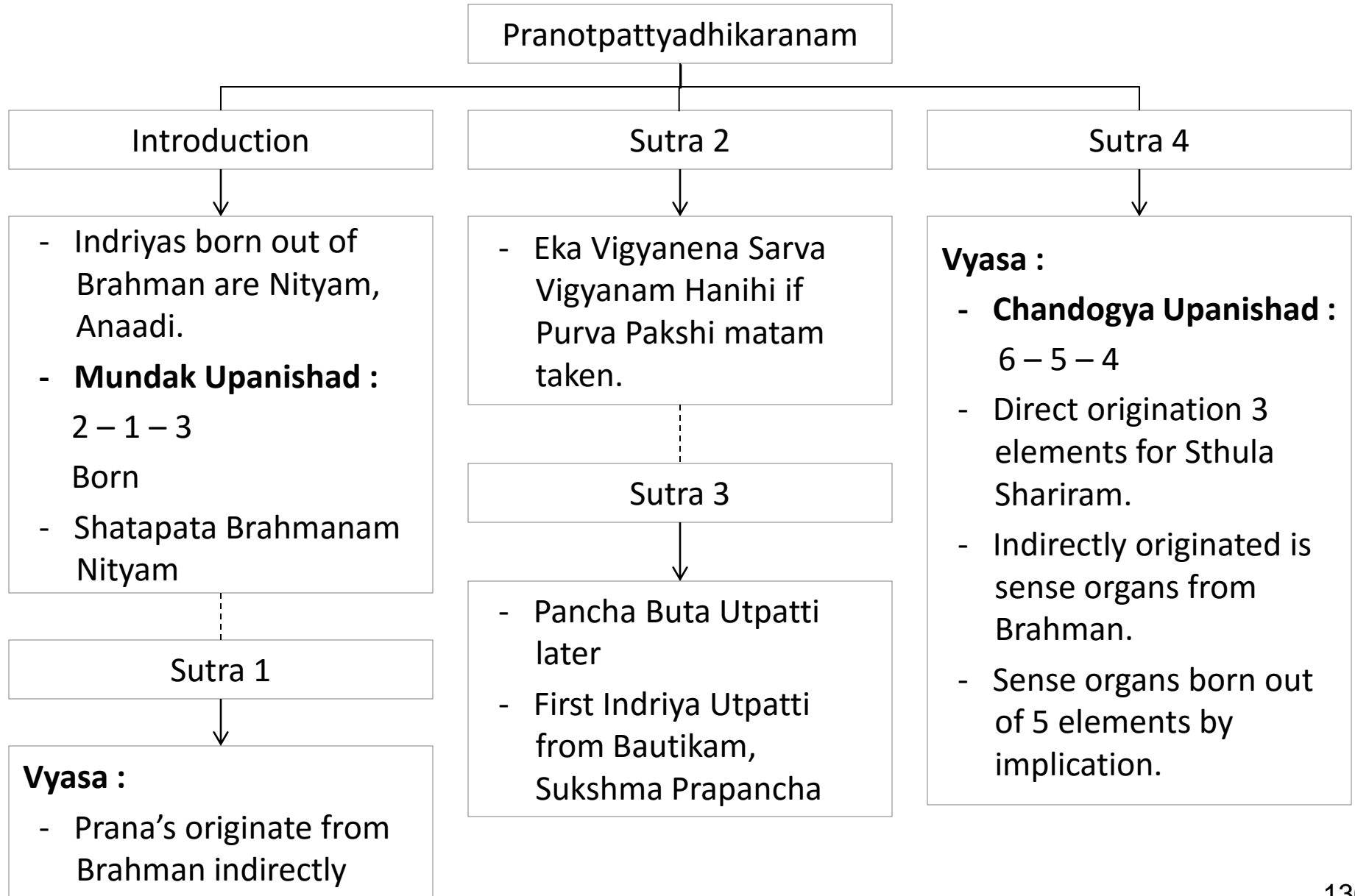
- Bautika Srishti Sruti Virodha Parihara.
- Organs of Body, mind, Prana = Bautika.



- Creation and number contradiction.
- 9 Adhikaranam – 22 sutras.
- 3 stages of each Sutra = Purva Pakshi = Vedas contradictions, Eka desi – resolves wrongly, Siddanta – correct reconciliation.

# 1st Adhikaranam

## Pranotpattyadhikaranam – 4 Sutras



## Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

**Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥**

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

## Chandogya Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति  
भूय एव मा भ-गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

**Annamayam hi somya mana apomayah pranastejomayi vagiti  
bhuya eva ma bhagavanvijnapayatviti tatha somyeti hovaca ॥ 4 ॥**

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said] Sir, will you please explain this to me again? Yes Somya, I will explain again, replied his father. [6 – 5 – 4]

### 390. Sutra 1 : [Topic 78 – Sutra 269]

तथा प्राणाः ।

Tatha pranah ।

Thus the vital airs (are produced from Brahman). [II – IV – 1]

#### General Introduction : 1<sup>st</sup> Adhikaranam

- Creation of Prana – Indriyas sense organs here.
- Sense organs exist and function because of Pancha Butas.
- **Chandogya Upanishad :**  
Mind and Pranas – Indriyas eyes, ears – quarrelling, went out.
- Prana Shakti permeates Indriyas therefore Indriyas called Prana.

Sense organs	Prana
Gauna Prana	Mukhya Prana

#### Brihadaranyaka Upanishad : 1<sup>st</sup> Chapter – 2<sup>nd</sup> or 3<sup>rd</sup> Brahmanam

- Like family members named after head of family – Subramanian Ashwin, here, Prana – Indriyas.

## Purva Pakshi :

### a) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I  
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Sense organs born out of Brahman.

### b) Shatapata Brahmanam :

- Sense organs existed before creation.

### Dialogue :

#### Guru :

- There was Asat, nonexistence before creation.

#### Student :

- What is Asat?

#### Guru :

- Asat = Gauna Prana = Sense organ / non origination of Prana.
- Therefore Veda Apramanam Says Purva Pakshi.

## **Eka Desi :**

- Sense organs non-origination is a fact, truth.
- Sense organs are Nityam, Birthless as per Shatapata Bramanam.

## **Mundak Upanishad :**

- Gauna Utpatti, as though born, like Ghata Akasha, secondary, no contradiction.

## **Vyasa :**

- Only Pramatra Dosha, only in our understanding not in Sruti.
- Sukshma Shariram, Prana, Indriyas, product of Butas, really born.

## **Word Analysis :**

### **a) Tatha :**

- Similarly.

### **b) Prana :**

- Sense organs originate from Brahman.
- Tatha refers to origination of Pancha Butas not Gauni but Mukhya.
- Indriyas born at Vyavaharika level, not Mandukya Parmartikam.
- Empherically born not figurative, Pratibasikam.

## 391. Sutra 2 : [Topic 78 – Sutra 270]

गौण्यसम्भवात् ।

Gaunyasambhavat ।

On account of the impossibility of a secondary (origin of the Pranas). [II – IV – 2]

- Vyasa answers Ekadesi's theory of origination being figurative.
- If sense organs really not born, will become Anaadi, not Brahma Karyam, product of Brahman.

### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Sense organs – product of Brahman.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।  
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

- What is Karanam from which all Karyams known?



- Para Vidya, Brahma Vidya.
- Brahman is Karanam, then only Sarvam Karyam Bavati.

## Fundamental Law :

## Prayer from Rig Veda :

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ १०.९०.२ ॥

purusha evedam sarvam yadbhutam yachcha bhavyam |

utamrutatvasyeshano yadannenatirohati || 10.90.2 ||

All these are indeed that Being - all that existed and that would exist! He is the Lord of eternity, and also of everything that grows by food!

- Eka Vigyanena Sarva Vigyanam will be neutralised, Pratigya Hanihi.

## Shatapata Bramanam :

- Anutpatti Vakyam, Gunam not Mukhya. That it is not born is figurative.
- Pralayam is of different level.
- Avantara Pralayam, intermediary Pralayam is resolution of Sthula Prapancha into Sukshma Prapancha, not total resolution.
- Brahmaji not resolved, Hiranyagarbha continues.
- From Brahmajis angle, he creates Sthula Prapancha and withdraws universe.
- Before Sthula, Sukshma Prapancha and Hiranyagarbha existed.
- From standpoint of Sthula, we say Hiranyagarbha is Anaadi.

## Gita :

सहस्रयुगपर्यन्तमहर्षद् ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ ८.१७ ॥

Those people, who know (the length of) the day of Brahma which ends in a thousand yugas (aeons) and the night which (also) end in a thousand yugas (aeons) they know day and night. [Chapter 8 – Verse 17]

- Brahmaji existed before world and after resolution of world.
- w.r.t. this world, Brahmaji unborn. From him creation comes and unto him creation goes, Avantara Pralayam, relative resolution.

## Maha Pralayam :

- Sukshma Prapancha and Hiranyagarbha resolve into Avyakruta Ishvara.

## Shatapata Brahmana :

- Talks about existence of Sukshma Prapancha before Sthula Prapancha.
- Before younger brother, elder brother existed.
- Elder brother not Anaadi like Brahman.
- Sense organs part of Sukshma Prapancha, exist before Sthula Prapancha.
- Sense organs born from Karana Prapancha.
- Hence sense organs Anutpatti is figurative, secondary.

Eka desi	Anutpatti
Gauni	Mukhya

Siddanti	Anutpatti
Mukhyam	Gauni

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

- Gauni Asambavat – Purva Pakshi Sutra.
- Here Gauni Sambavat – Siddantin Sutra.

### 392. Sutra 3 : [Topic 78 – Sutra 271]

तत्प्राक्छुतेश्च ।

Tatprakcchrutescha ।

On account of that (word which indicates origin) being mentioned first (in connection with Pranas). [II – IV – 3]

### Mundak Upanishad : Brahman talk about

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।  
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।  
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- From this Brahman, Prana, Manaha, Indriya, 5 elements born.
- Brahman = Vishwasya Dharini.

1 <sup>st</sup> Origination	2 <sup>nd</sup> Origination
Prana, Indriyas, Pancha Bautika	Pancha Butas

- Connection to Pancha Buta Utpatti is Mukhya, not Gauni.
- Sadashiva Brahmendra writes commentary in simple form called Brahma Sutra Vrittihi.

## Word Analysis :

### a) Tatu :

- In Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

### b) Prak Sruteh :

- Heard earlier 1<sup>st</sup> line indicates Indriya Utpatti.
- 2<sup>nd</sup> line – Pancha Buta Utpatti.

### c) Cha :

- Points to Pratingya Hanihi of previous Sutra.

### 393. Sutra 4 : [Topic 78 – Sutra 272]

तत्पूर्वकत्वाद्वाचः ।

Tatpurvakatvadvachah ।

Because speech is preceded by that, (viz., fire and the other elements). [II – IV – 4]

**Eka Desi :**

**Chandogyo Upanishad :**

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति  
सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

Kutastu khalu somyaivam syaditi hovaca kathamasatah sajjayeteti ।

sattveva somyedamagra asidekamevadvitiyam ॥ 2 ॥

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत  
बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र क्व च शोचति  
स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ३

Tadaiksata bahu syam prajayeyeti tattejo'srjata tatteja aiksata

bahu syam prajayeyeti tadapo'srjata tasmadyatra kvaca socati

svedate va purusastejasa eva tadadhyapo jayante ॥ 3 ॥

That Existence decided : I shall be many. I shall be born. He then created fire. That fire also decided : I shall be many. I shall be born. Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

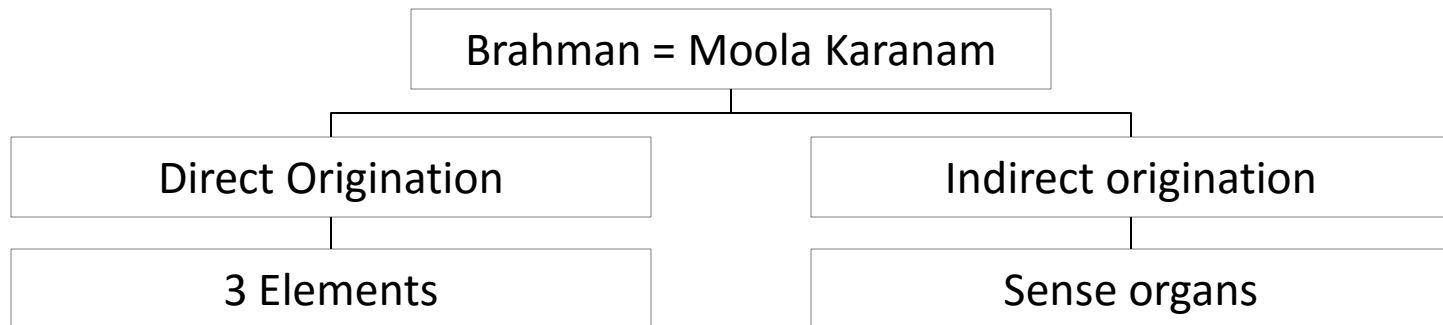
- Indriya Utpatti not mentioned, only 3 elements originate from Sat Brahman. Sense organs born out of 3 elements.

## Siddantin : Chandogya Upanishad

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति  
भूय एव मा भ-गवान्विज्ञापयत्विति तथा सोम्येति होवाच ४

Annamayam hi somya mana apomayah pranastejomayi vagiti  
bhuya eva ma bhagavanvijnapayatviti tatha somyeti hovaca II 4 II

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said] Sir, will you please explain this to me again? Yes Somya, I will explain again, replied his father. [6 – 5 – 4]



- All sense organs represented by Vak (Upalakshanam for all sense organs of action and knowledge).
- Indriya Utpatti Mukhyam.

### Word Analysis :

#### a) Vacha :

- Since organ or speech.

#### b) Tat Purva Katvat :

- Is product of Agni, element, it is indirectly born of Brahman.

### Tejo Mayi Vak :

- Vang Indriyam product of Agni element.

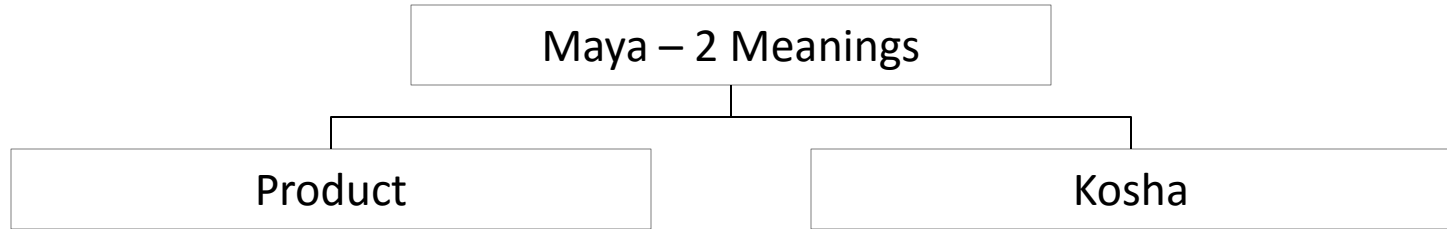
## Shankara : Chandogya Upanishad

तेजोऽशितं त्रेधा विधीयते तस्य यः  
स्थविष्ठो धातुस्तदस्थि भवति यो  
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

**Tejo'sitam tredha vidhiyate tasya yah  
sthavistho dhatustadasthi bhavati yo  
madhyamah sa majja yo'nisthah sa vak II 3 II**

When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- Mind nourished, not born out of food.
- Prana nourished, not born out of water.
- Vak nourished, not born out of Fire.



### Product :

- If space is eternal, Ekavigyanam Sarva Vigyanam not possible – (Brahman + Space).
- Therefore Akasha = Karyam
- Karanam + Nama – Rupa = Karyam

{

Vesham

- Sense organs born out of 5 elements, by implication.



394.

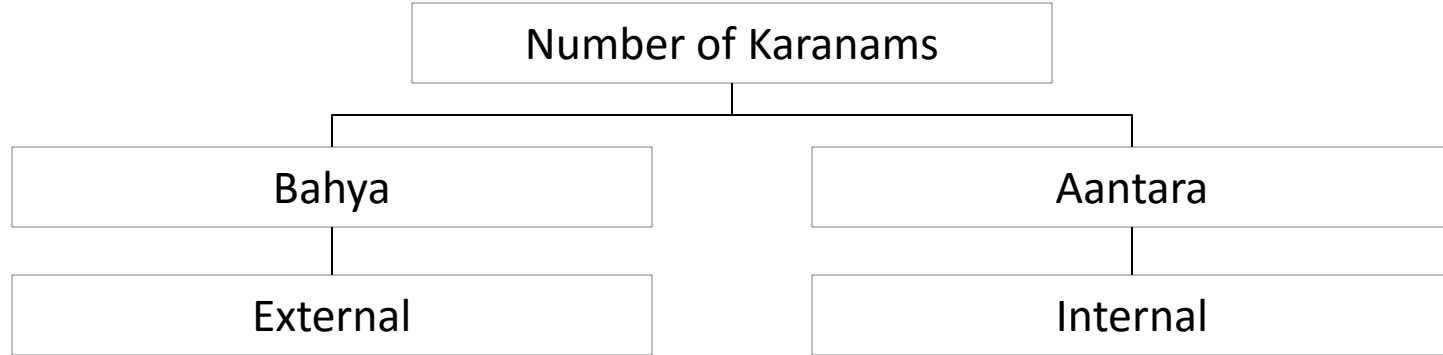
## 2<sup>nd</sup> Adhikaranam

### Sapta Gathi Adhikaranam – 2 Sutras

**General Introduction :**

**Subject :**

- Karana Sankhya



**Purva Pakshi :**

- Sruti full of Contradictions.

Lowest	Highest
7	13

**a) Mundak Upanishad :**

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।

sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- 7 sense organs.
- Sapta Prana Prabavanti Tasmāt.

## b) Brihadaranyaka Upanishad :

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ;  
याज्ञवल्क्येति होवाच, कति ग्रहाः, कत्यतिग्रहा इति ।  
अष्टौ ग्रहाः, अष्टावतिग्रहा इति ; ये तेऽष्टौ ग्रहाः,  
अष्टावतिग्रहाः, कतमे त इति ॥ १ ॥

atha hainaṁ jāratkārava ārtabhāgaḥ papraccha:  
yājñavalkya iti hovāca, kati grahāḥ katy atigrahā iti.  
aṣṭau grahāḥ aṣṭāv atigrahā iti. ye te'ṣṭau grahāḥ  
aṣṭāv atigrahāḥ, katame ta iti ॥ 1 ॥

Then Artabhaga, of the line of Jaratkaru asked him. Yajnavalkya, said he, how many are the Grahas, and how many are the Atigrahas? There are eight Grahas and eight Atigrahas. Which are those eight Grahas and eight Atigrahas? [III – II – 1]

- Chapter 3 – Section 9 and Section 10.
- Ashtou (8) Graha (Sense organs).

Eka Desi = 7	Siddanta = 11
Sutra 5	Sutra 6

- Taittiriya Samhita : 5 – 1 – 7 – 1
- Head (2) + Eyes (2) + Nostrils (2) + Mouth (1) = 7
- Skin and organs of action left out and mind.
- These must be in other Indriyams like minister with 2 portfolio.
- If confusion, choose lesser.

### 395. Sutra 5 : [Topic 79 – Sutra 273]

सप्त गतेर्विशेषितत्वाच्च ।

Sapta gatervisheshitatvaccha ।

The Pranas (organs) are seven on account of this being understood (from scriptural passages) and of the specification (of those seven). [II – IV – 5]

#### Word Analysis :

##### a) Sapta Gathena :

- Sense organs are 7 in number.
- Since that is understood from Scriptures.

##### b) Viseshitatvat :

- Specified elsewhere.

#### Chandogya Upanishad :

- Brahman produces elements, elements produce sense organs.
- Maya – not product but nourisher.

Karyam	Nourishes
<ul style="list-style-type: none"><li>- Prithvi</li><li>- Jala</li><li>- Agni</li></ul>	<ul style="list-style-type: none"><li>- Manaha</li><li>- Prana</li><li>- Vak</li></ul>

- Annam produces Annamaya Kosha, not producer of mind, nourisher of mind.
- Jalam not producer of Prana but nourisher of Prana.

## Story :

- 15 days – don't eat.
- Memory poor.
- Annam, Nourisher of mind required.
- Sense organs not born out of elements.
- Utpatti Rahitam.
- Maya – Gauna Artha – not primary meaning of Srishti but Sthithi Karanam only.
- By implication, Sruti wants to say, sense organs born out of elements, Srishti Karanam also.
- Sense organs born out of elements. Elements born out of Brahman.
- In Vedanta : Go behind words, intention of Sruti and see meaning (Like how mother does with Children).
- **Mundak Pratingya Vakyam :**  
Eka Vigyanena Sarva Vigyanam.

## Chandogya Upanishad :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति  
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti  
katham nu bhagavah sa adeso bhavatiti || 3 ||

‘That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’. [6 – 1 – 3]

- Yena Asrutam – Srutam
- Yena Amatam – Matam
- Yena Avigyanam – Vigyanam
- **Possible under one Condition :**

One Karana Vastu is Sarva Vastu Karyam.

## Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-  
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Everything else, starting from space is Karyam.
- Karma Indriyas function totally different, can't be included in Sapta Pranas.
- Mind has distinct function, can't be included.

Antahkarana Vrittis Distinct

Shankaha

Nishchaya

Smarana

Ahamkara

- Can be combined as one organ's function.

## Indriyam (11 – Asper Vedata)

5 Jnana

5 Karma

1 Antahkarana

- Manaha
- Buddhi
- Chitta
- Ahamkara

### **Purva Pakshi Negation by Siddanta :**

#### **a) In 12 month which month has 28 days?**

- Not only February.
- All have 28 days, 28 included in 30 + 31.
- 28 is not comprehensive.
- Similarly 7 not comprehensive – 11 correct.

#### **b) Each organ can't do function of other.**

- Eye – Colour.
- Touch – form feel (Round, Square)
- Colour not form, smell taste.

#### **c) 10 Sense organs handle only Vartamana Kala Prapancha.**

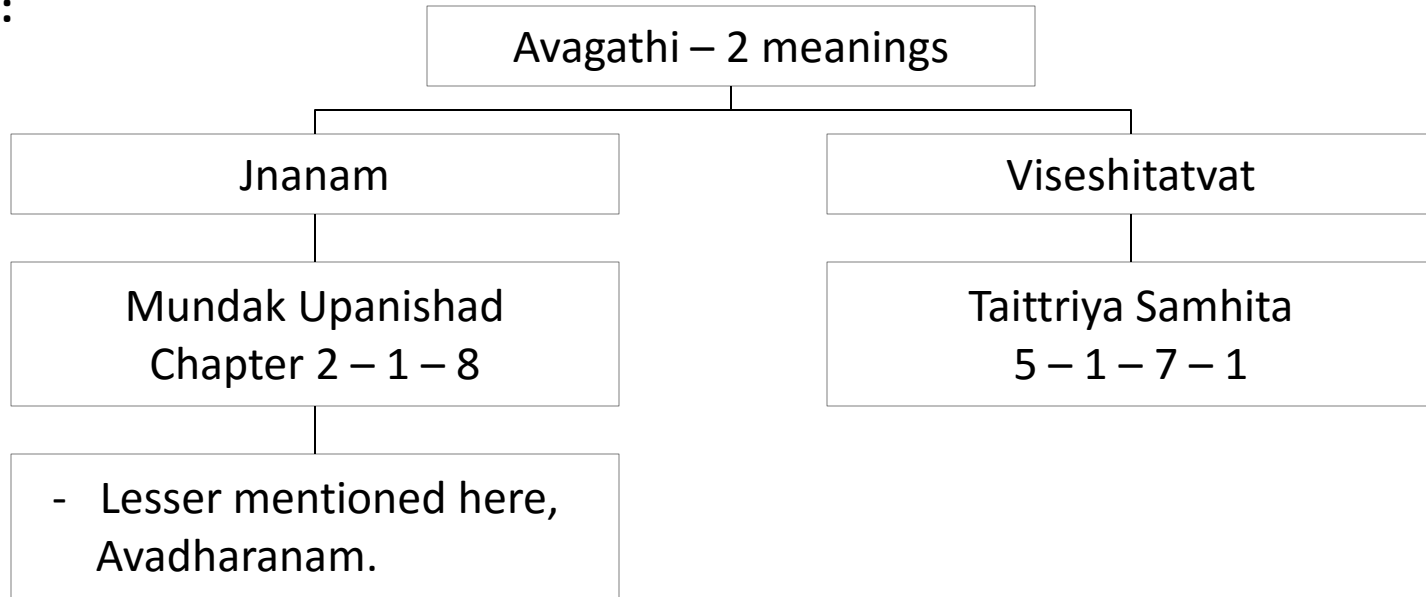
- Hands can't touch objects of past.
- Eyes can't see past generation or future generation.
- Mind – Antahkaranam – unique Trikalinam.

- I know you have grandfather, don't see.
- Mind contacts existence of grandfather who is nonexistent now.
- Hence unique mind should be included.

### Ekadesi To Purva Pakshi :

- 7, 8, 9, 10, 11 included in 11.
- Sruti with 7 does not contradict like 28 days.

### Shankara :



### Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।  
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।  
sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

### 396. Sutra 6 : [Topic 79 – Sutra 274]

हस्तादयस्तु स्थितेऽतो नैवम् ।

Hastadayastu sthite'to naivam ।

But (there are also in addition to the seven Pranas mentioned) the hands and rest. This being a settled matter, therefore (we must) not (conclude) thus (viz., that there are seven Pranas only). [II – IV – 6]

**Vyasa :**

- Eka – wrong, 7 not correct.
- 11 correct, higher included in 7.

7

- Eyes	- 2
- Ears	- 2
- Nostril	- 2
- Mouth	- 1
	<u>7</u>

8<sup>th</sup> – Skin (Not included in 7)

**Conclusion :**

**Correct 11 :**

- 5 Jnana Indriyas
- 5 Karma Indriyas
- 1 Antahkaranam.



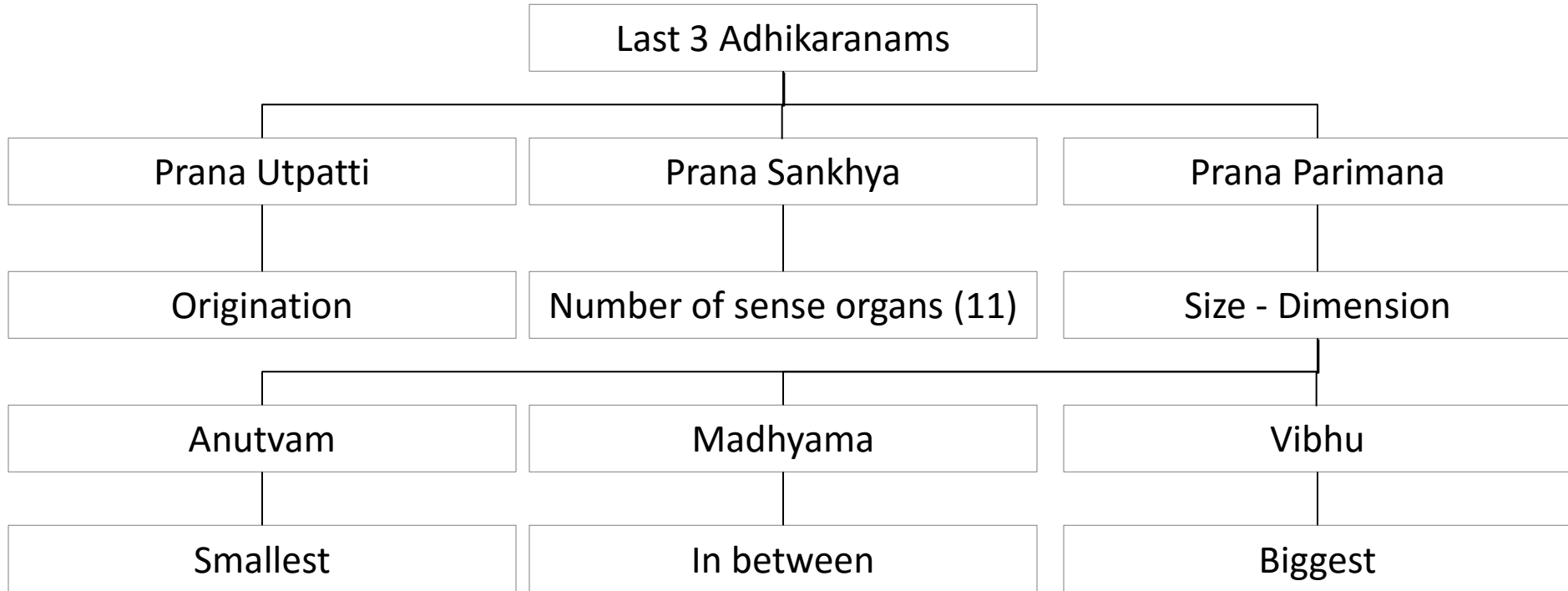
397.

### 3<sup>rd</sup> Adhikaranam

#### Anavashchadikaranam – One Sutra

#### General Introduction :

- Parimana – measurement, size of Indriyas, sense organs.



- Sukshma Sharira Bautika Prapancha Sruti Virodha Parihara (reconciliation).

Sruti :

a) Brihadaranayaka Upanishad :

कतमे रुद्रा इति ; दशमे पुरुषे प्राणाः, आत्मैकादशः ;  
ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ;  
तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

katame rudrā iti. daśeme puruṣe prāṇāḥ ātmaikādaśaḥ;  
te yadāsmāt śarīrān martyād utkrāmanti, atha rodayanti,  
tad yad rodayanti, tasmād rudrā iti ॥ 4 ॥

Which are the Rudras? the ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras. [III – IX – 4]

- Sense organs go out of body at time of death, all pervading, 11 Rudras, make us cry, finite, Madhyama Parimana.

b) Brihadaranyaka Upanishad :

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः ;  
तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः,  
त एते सर्व एव समाः, सर्वेऽनन्ताः ;  
स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति ;  
अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

athaitasya prāṇasyāpaḥ śarīram, jyotī-rūpam asau candraḥ,  
tad yāvān eva prāṇaḥ, tāvatya āpaḥ, tāvān asau candraḥ,  
ta ete sarva eva samāḥ, sarve'nantāḥ:  
sa yo haitān antavata upāste antavantam sa lokam jayati.  
atha yo haitān anantān upāste, anantam sa lokam jayati ॥ 13 ॥

Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world. [I – V – 13]

- All pervading, infinite sense organs.

## Eka desi : (Sankhya)

- Sense organs – all pervading.
- Mukhya Artha – primary meaning.
- How do you explain Brihadaranyaka Upanishad?

कतमे रुद्रा इति ; दशमे पुरुषे प्राणाः, आत्मैकादशः ;  
ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति ;  
तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

katame rudrā iti. daśeme puruṣe prāṇāḥ ātmaikādaśaḥ;  
te yadāsmāt śarīrān martyād utkrāmanti, atha rodayanti,  
tad yad rodayanti, tasmād rudrā iti ॥ 4 ॥

Which are the Rudras? the ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.  
[III – IX – 4]

- Gauni Artha – figurative.
- Sense organs do not go out only Golakams go, only physical part goes, Indriyas don't go.
- Sense organs like Ghata Akasha, conditioned by body alone function.
- Body enclosed Chaitanyam alone recognisable not all pervading.
- When Body enclosure gone, sense organs survive everywhere, but does not function as sense organ.
- New body conditioning comes, sense organs able to function.
- Avacheda Bhedena – Sense organs seemingly travel.
- Travel belongs to Golakam only is Sankhya Matam.

### 398. Sutra 7 : [Topic 80 – Sutra 275]

अणवश्च ।

Anavascha ।

And (they are) minute. [II – IV – 7]

**Vyasa :**

- Sense organs finite, not all pervading.
- Each individual has his own separate sense organ, not all pervading.

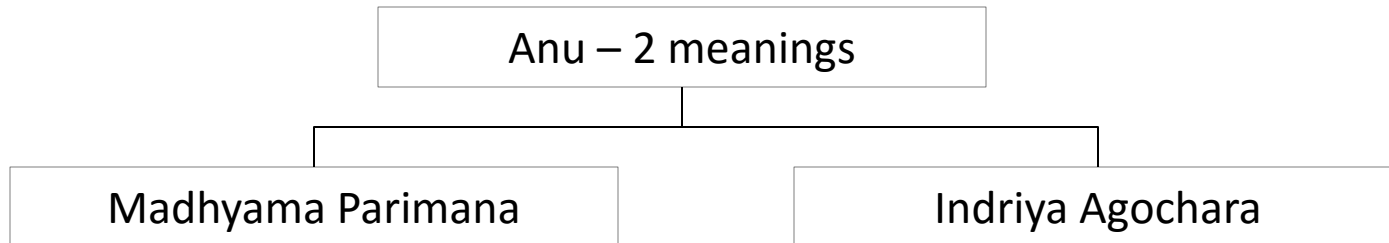
**Word Analysis :**

- Anavaha – sense organs are medium size – dimension – Madhyama Parimana.

Anu	Anuvaha
Singular	Plural

**Why Anu used?**

- To indicate non-perceptibility and being finite.
- Sense organs are Indriya Agocharam, Sukshma Shariram.



## Purva Pakshi :

- Sruti contradicting – finite and infinite.

## Vyasa :

- Many statements say Sense organs leave body.

## a) Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Sense organs, finite, travel.

## b) Brihadaranyaka Upanishad :

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः ;  
तद्यावानेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः,  
त एते सर्व एव समाः, सर्वेऽनन्ताः ;  
स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति ;  
अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥ १३ ॥

athaitasya prāṇasyāpaḥ śarīram, jyotī-rūpam asau candraḥ,  
tad yāvān eva prāṇaḥ, tāvatya āpaḥ, tāvān asau candraḥ,  
ta ete sarva eva samāḥ, sarve'nantāḥ:  
sa yo haitān antavata upāste antavantam sa lokam jayati.  
atha yo haitān anantān upāste, anantam sa lokam jayati || 13 ||

Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world. [I – V – 13]

- Sense organs Anantha – all pervading for Upasana, Nikrishta – Utkrishta Darshanam, secondary meaning.

**Ekadesi :**

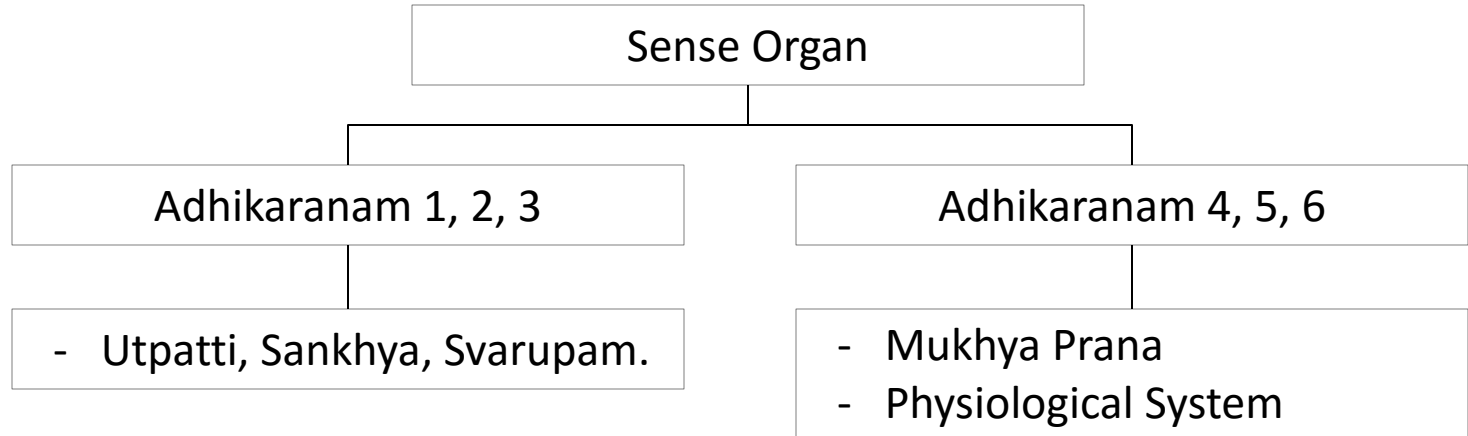
Enclosed Sense Organs	Unenclosed Sense Organs
<ul style="list-style-type: none"> <li>- Can perceive</li> </ul>	<ul style="list-style-type: none"> <li>- Can't perceive</li> </ul> <p><b>Siddantin : Refutation</b></p> <ul style="list-style-type: none"> <li>- Can't be called sense organ.</li> <li>- Enclosed move, many, born, finite, can travel.</li> <li>- Finitude factual.</li> <li>- Infinite – for Upasana, Gaunam.</li> </ul>

399.

## 4<sup>th</sup> Adhikaranam

### Prana Sreshta Adhikaranam – One Sutra

#### General Introduction :



#### a) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Life in general, physiological system, Prana is born.
- Prana was existing before creation alongwith Brahman.

#### b) Rig Veda :

इमां मे मरुतो गिरमिमं सतोमं रभुक्षणः ।

imāṃ me maruto ghiramimaṃ stomam ṛbhukṣaṇaḥ ।

- Na Sadiya Sukhtam.
- Similar to Asat va idam agre asit.
- Aneet Avatam Svadhaya.
- Brahman tad ekam was one existing with Maya, Breathing.

Pra – Ana

Apa – Ana

Vy – Ana

Uday – Ana

Sam – Ana



An - Aniti (to Breathe)

- Breathed and exhaled.

## Root : An

- Anti Taha Ananti
- To breathe, life exhalation, inhalation.
- Before creation nothing was there.
- Only Brahman was Breathing.
- Brahman – Anit – Maya.



## Ekadesi :

- No question of origination of Prana.
- Brahman was alive Breathing.
- Prana eternal only, Nityaha, Ajaha.
- Prana Utpatti Vakyam – secondary.
- Don't take Seriously.
- Visishta Advaitin and Dvaitin say – don't take Tat Tvam Asi seriously. It is Vedantins most important Vakyam in Gita and Vedas.

## Visishta Advaitins Important Vakyam :

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

## Siddantin :

- Take origination of Prana seriously, not Anutpatti.

#### 400. Sutra 8 : [Topic 81 – Sutra 276]

श्रेष्ठश्च ।

Sreshthascha ।

And the best (i.e., the chief vital air or Prana is also produced). [II – IV – 8]

#### General Analysis :

- Primary Prana also originates from Brahman.

#### a) Sreshtaha : Mukhya Prana

तथा प्राणाः ।

Tatha pranah ।

Thus the vital airs (are produced from Brahman). [II – IV – 1]

- Sense organs – Indriyam (Includes Antahkaranam)
- Antakaranam – 4 functions
- Mukhya Prana – 5 functions.

#### b) Cha Jayate :

- Also born like sense organs.

**Shankara – gives reasons :**

**a) Take Prana as born.**

- 100's of Sruti Vakyams exist.
- Brahman Breathed is rare expression in Rig Veda.

**b) Eka Vigyana Hanihi :**

- Eka Vigyanam possible only if Brahman is Karanam.
- Everything Karyam.
- Then alone Eka Vigyanena, Sarva Vigyanam, because Karanam non-different from Karyam.
- If Prana not Karyam, Prana will be Akaryam and can't be known.

**c) If Prana and Brahman, then Dvaitam.**

**Chandogya Upanishad :**

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-  
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;  
Taddhaika ahurasadevedamagra asidekamevadvitiyam  
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Sad Eva Soumya, Ekam Eva – Violated.

#### d) Rig Veda :

- Brahman Breathed before origination means Brahman existed, live.
- Live alone can breathe.
- Aneet mean Asit.

#### Purva Pakshi :

- Which dictionary Aneet means Asit?

#### Shankara :

- Aneet Avatam.
- Vatam = Vayu.
- Brahman is without Prana because Prana is not yet born.

#### Mundak Upanishad :

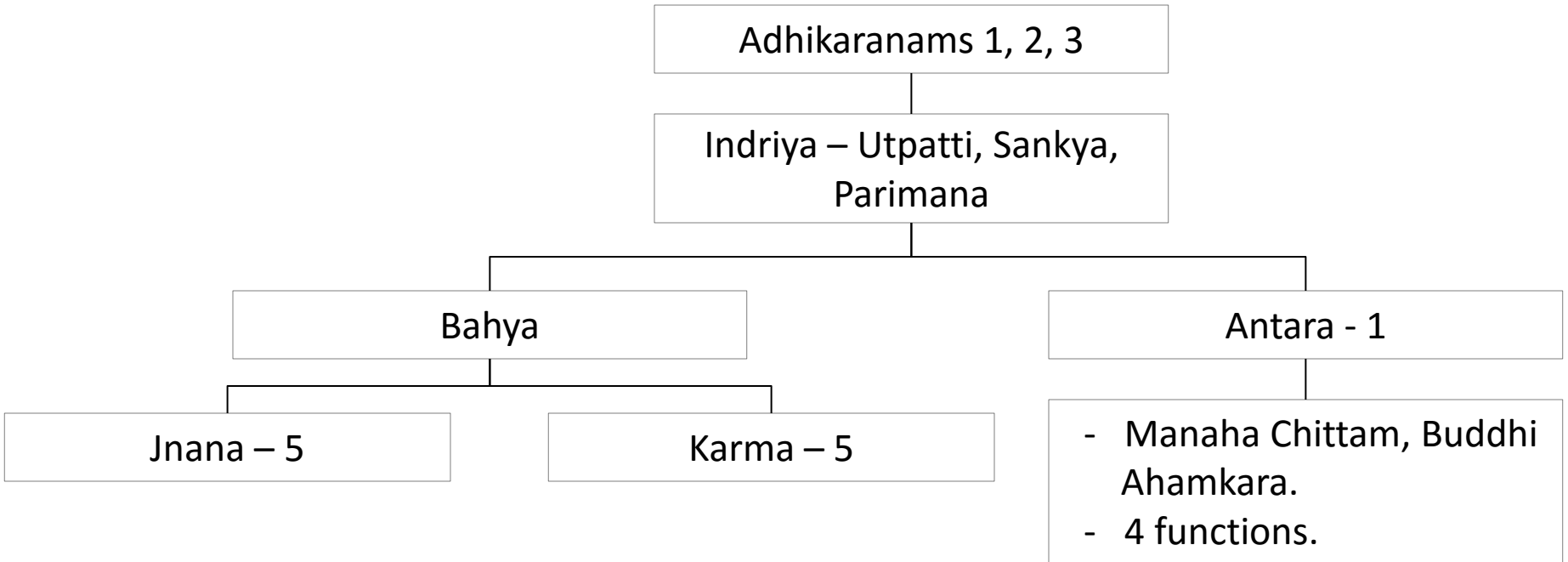
दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Aprana, Annanah, Subraha.
- Brahman breathed without Prana.
- Brahman existed without Prana.
- Interpret Aneet with Avatam.

## Conclusion :



## 4<sup>th</sup> Adhikaranam :

- Prana Utpatti, one principle with 5 functions.
- Jyeshta, Sreshta Prana = Mukhya Prana.
- Brihadaranyaka Upanishad : Last Chapter  
Jyeshta – Sreshta Prana Upasana.

401.

## 5<sup>th</sup> Adhikaranam

### Vayukriya Adhikaranam

#### 4 Sutras – 9 to 12

- Prana – not karta, subject, one who uses the instrument.

#### Karta definition :

- Svetantra Chetanam, independent, sentient one.

#### Prana :

- Not Karta but instrument of transaction, interaction, contacting medium.
- Not object, part of world.
- Within body, does not fall under Triputi.

Karta	Subject
Karanam	Instrument
Karma	Object

- For transactions 3 required – Chapter 18 – Gita.

#### Gita :

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।  
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

Knowledge, the known and knower form the threefold  
“impulse to action; the organs, the action, the agent, form  
the three-fold basis of action. [Chapter 18 – Verse 18]

- Is Prana separate category, independent – or club with Karta, Karanam, Karma.

## Gita :

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।  
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

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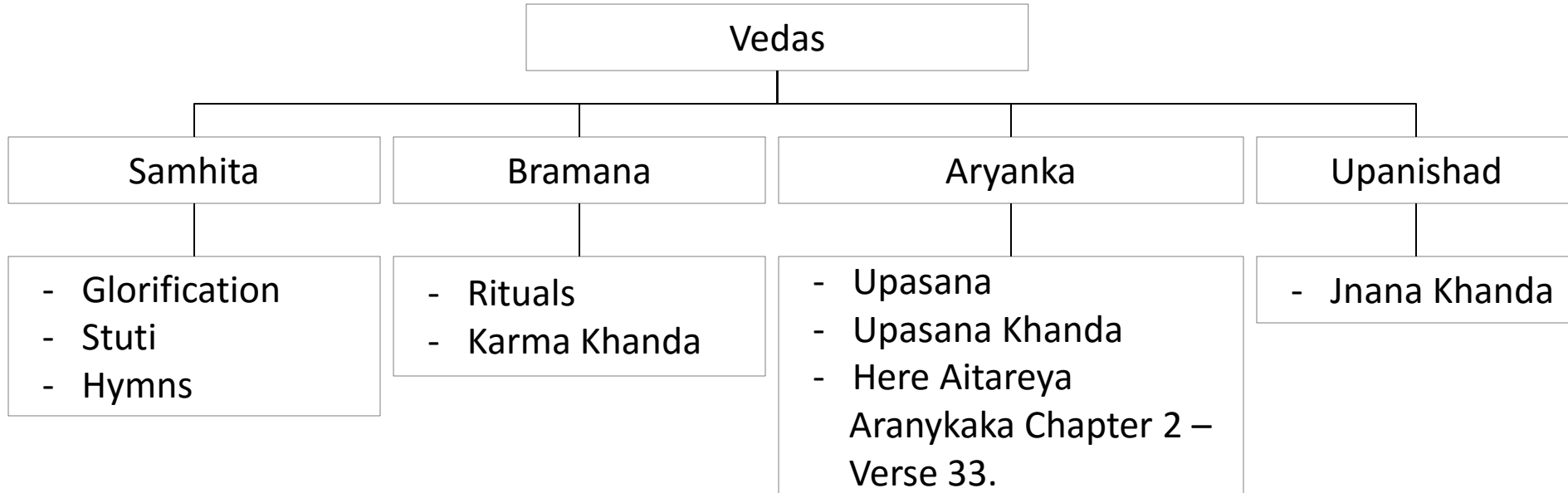
- Is Prana separate category, independent – or club with Karta, Karanam, Karma.

## Purva Pakshi :

- Prana separate Tattvam, category.

### a) Aitareya Aranyakam : (Outside 10 Upanishads)

- Aitareya Upanishad is at end of Aranyakam.

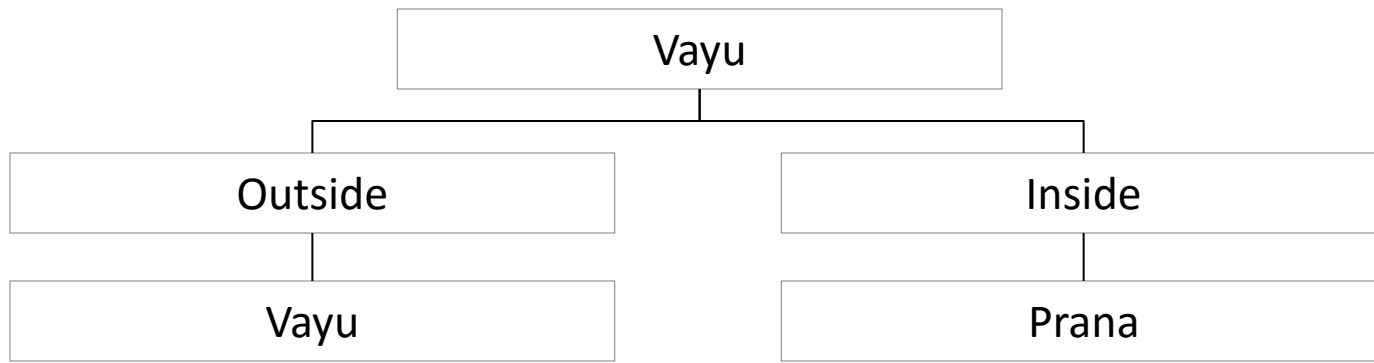


स एष पुरुषः समुद्रः सर्वं लोकमति । यद्ध किञ्चाश्नुतेऽत्येनं मन्यते  
यद्यन्तरिक्षलोकमश्नुतेऽत्येनं मन्यते यद्यमुं लोकमश्नुवीतात्येवैनं मन्येत ।  
स एष पुरुषः पञ्चविधस्तस्य यदुष्णं तज्ज्योतिर्यानि खानि स  
आकाशोऽथ यल्लोहितं श्लेष्मा रेतस्ता आपो यच्छरीरं सा पृथिवी यः  
प्राणः स वायुः । स एष वायुः पञ्चविधः प्राणोऽपानो व्यान उदानः  
समानः । ता एता देवताः प्राणापानयोरेव निविष्टाश्चक्षुः श्रोत्रं मनो  
वागिति प्राणस्य ह्यन्वपायमेता अपियन्ति । स एष वाचश्चित्तस्यो-  
त्तरोत्तरिक्रमो यद्यज्ञः । स एष यज्ञः पञ्चविधोऽग्निहोत्रं दर्शपूर्णमासौ  
चातुर्मास्यानि पशुः सोमः । स एष यज्ञानां संपन्नतमो यत्सोम एतस्मि-  
न्हेताः पञ्चविधा अधिगम्यन्ते यत्प्राक्सवनेभ्यः सैकाविधा त्रीणि  
सवनानि यदूर्ध्वं सा पञ्चमी ३

That man (conceived as uktha) is the sea, rising beyond the whole world . Whatever he reaches, he wishes to go beyond . If he reaches the sky, he wishes to go beyond. If he should reach that (heavenly) world, he would wish to go beyond. That man is fivefold. The heat in him is fire; the apertures (of the senses) are ether; blood, mucus, and seed are water; the body is earth; breath is air. That air is fivefold, viz. up-breathing, down-breathing, back-breathing, out-breathing, on-breathing. The other powers (devatâs), viz. sight, hearing, mind, and speech, are comprised under up-breathing and down-breathing. For when breath departs, they also depart with it. That man (conceived as uktha) is the sacrifice, which is a succession now of speech and now of thought. That sacrifice is fivefold, viz. the Agnihotra, the new and full moon sacrifices, the four-monthly sacrifices, the animal sacrifice, the Soma sacrifice. The Soma sacrifice is the most perfect of sacrifices, for in it these five kinds of ceremonies are seen: the first which precedes the libations (the Dîkshâ, &c.), then three libations, and what follows (the Avabhritha, &c.) is the fifth. [2.3.3]

- Yaha Prana, Saha Vayuhu.
- Prana can be included in Pancha Buta – Vayu Tatvam.
- Need not be separately mentioned.





- Karma = Objective Universe = Vayu = Prana

## b) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I  
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Prana separate Tattvam.
- 1<sup>st</sup> line = Prana Jayate
- 2<sup>nd</sup> line = Vayu Jayate.

## Sruti Apramanam :

### Eka Desi : (Sankhya)

- Prana Svatantaram based on Mundak Upanishad 2 – 1 – 3.
- Separate Tatvam, refers to function of 11 Indriya, Vyapara.
- Karana Vyapara, Vritti, Pravritti function called Prana.



- In 24 Sankhya Tatvams Pranas separately not mentioned.
- Prana is Vyapara of Ekadasa Indriyani.
- Function different from substance.
- Tattvam = Karana Vyapara.
- **Purva Pakshi :**  
Take Prana as separate Tattvam.

## **How Aitareya explained?**

- Yo vai prana, sa vayu, not regular vayu.
- Vayu represents Chalanatmakam Karma.
- Root – Va – Vati iti vayu Constantly in motion.
- Karma (action) is Prakrti Rupam.

## **Prana :**

- Not Vayu Tatvam, not Indriya Vyapara, not Kriya karma activity.

## 402. Sutra 9 : [Topic 82 – Sutra 277]

न वायुक्रिये पृथगुपदेशात् ।

Na vayukriye prithagupadesat ।

(The chief Prana is) neither air nor function, on account of its being mentioned separately. [II – IV – 9]

### Word Analysis :

- Primary Prana neither Vayu nor function of sense organs.

#### a) Na :

- Prana not one of 5 elements.

#### b) Na – Vayu Kriye :

- Not function of Sense Organ, Indriya Karana Vyapara.

#### c) Prithak Upadesha :

- Separately mentioned.
- Direct Vedic statement is there.

### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Pranaha Jayante, Vayu Jayante.

## Shankara :

a) If Prana is function of sense organ, why enumerate separately?

- Origin of function of sense organ.

### Example :

- Swami has come.
- His speaking power also comes, not separately.

### Argument No. 1 :

- Since Prana is separately mentioned, it is not Indriya Vyapara.

### Argument No. 2 :

- If Prana is function of sense organ, during Sushupti it should resolve, then sleep will be death.

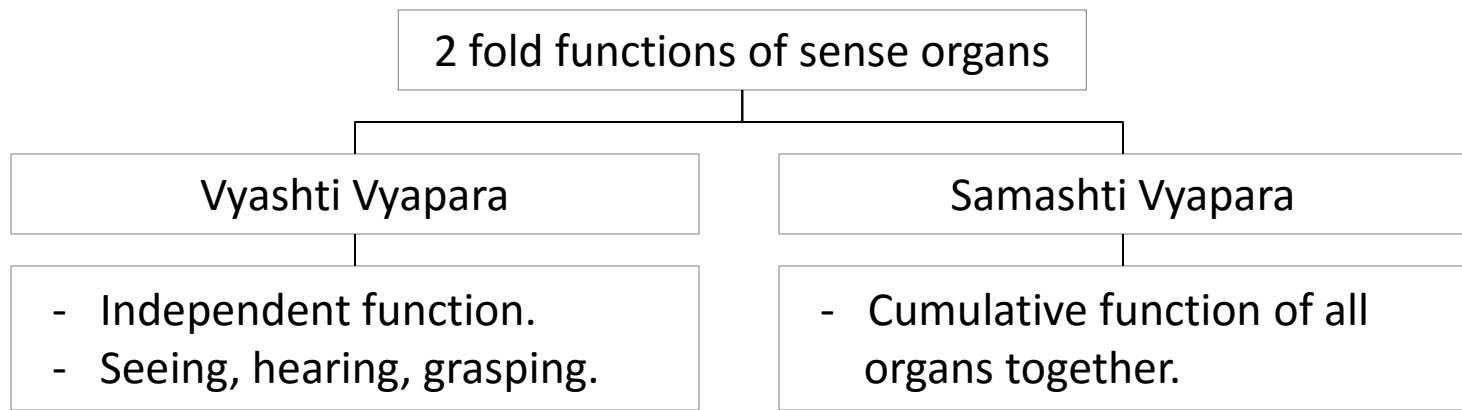
## Prasno Upanishad :

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।  
गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो  
यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Praana-agraya eva-itasmin-pure jaagrati  
gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah  
yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV – 3]

- Prana Agni functions, when everything resolved.
- Separate principle awake, when Karanams resolved.



**Example :**

a) Road repair, 5 people do different jobs, when vehicle stops, all together push.

b) Panjara Chalana Kriya

- All birds carry and fly in unidirectional form.
- Similarly – all Pranas function for Sharira Dharanam, sustenance of Body.
- Prana is cumulative function of 11 sense organs is Sankhyas Approach.

**Shankara :**

- Cumulative activity needs Pramanam to prove.
- Pratyaksha Pramanam exists to see man pushing car or Birds lifting cage.
- No Pramanam to show unidirectional flow of Prana.
- Pramana Abavat is main argument.

Karanam	Function
<ul style="list-style-type: none"> <li>- Substance</li> <li>- Dharma</li> </ul>	<ul style="list-style-type: none"> <li>- Attribute, activity.</li> <li>- Rests on substance.</li> <li>- Comes and goes like car running.</li> </ul>

I	Speech
<ul style="list-style-type: none"> <li>- Agent</li> <li>- Karta</li> <li>- Continuously exist</li> <li>- I – independent Karta, can remain without speech.</li> </ul>	<ul style="list-style-type: none"> <li>- Function rises in me and rests on me.</li> <li>- Attribute, property of organ.</li> </ul>

Karanam	Prana
<ul style="list-style-type: none"> <li>- Substance</li> </ul>	<ul style="list-style-type: none"> <li>- Activity of Karanam</li> </ul>

### Story :

- Eyes, ears, mind go out for 1 year, person survives.
- Sense organs do Namaskara to Prana, dependent on Prana.
- Prana not dependent on sense organ.

Prana	Sense Organ
<ul style="list-style-type: none"> <li>- Amukhyam</li> <li>- Depends on Sense organs for existence.</li> </ul>	<ul style="list-style-type: none"> <li>- Mukhyam</li> <li>- Substance</li> </ul>

### Shankara :

- Theory not correct.

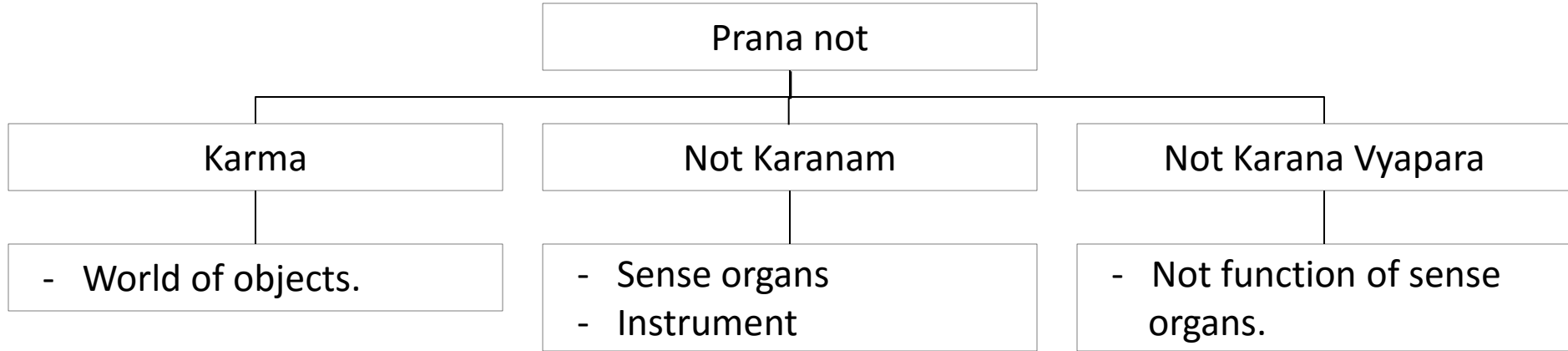
### 403. Sutra 10 : [Topic 82 – Sutra 278]

चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः । Chakshuradivattu tatsahasishthyadibhyah ।

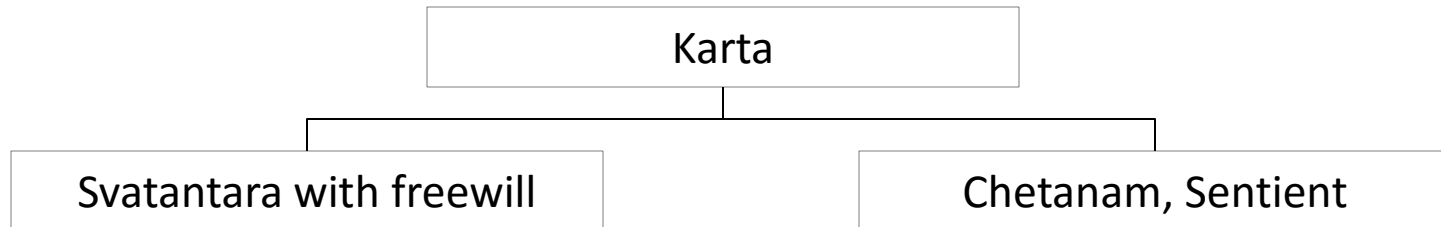
But (the Prana is subordinate to the soul), like eyes, etc., on account of (its) being taught with them (the eyes, etc.) and for other reasons. [II – IV – 10]

#### Sutra 9 :

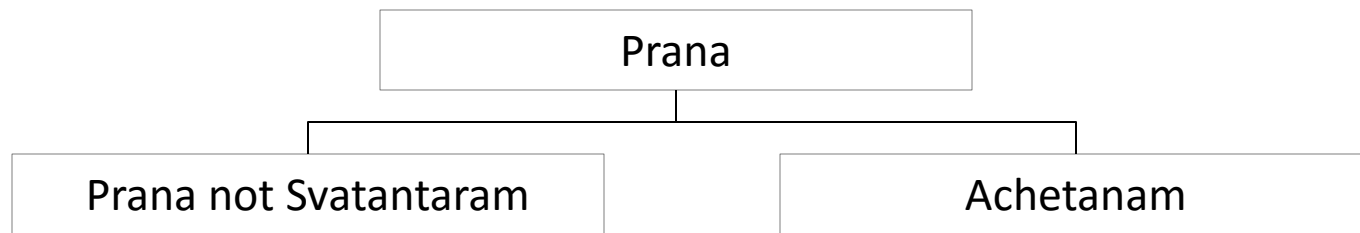
- Prana not one of 5 elements not part of 10 Indriyas, not karana Vyapara, (Function of Sense organs).
- Separate Tatvam.



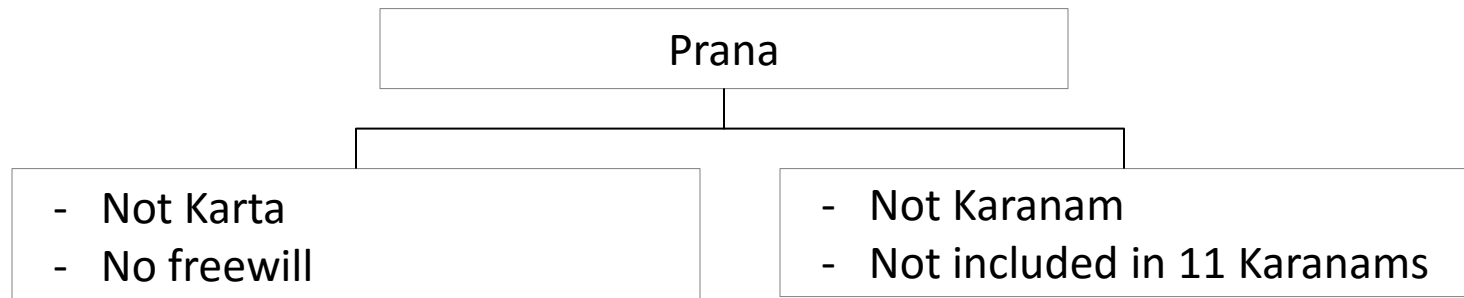
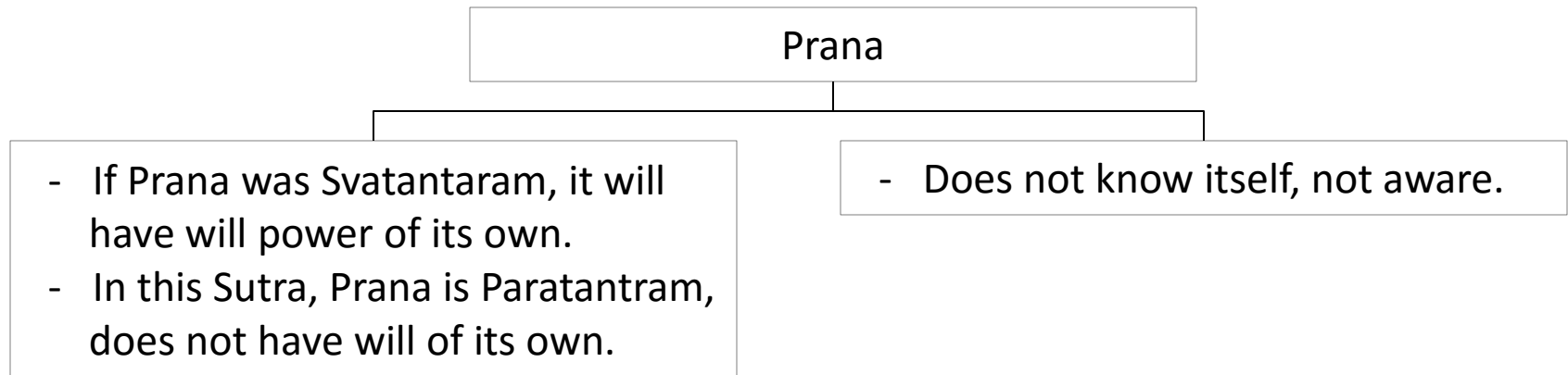
- In Triputi – only Karta remains.
- Why Prana not Karta?







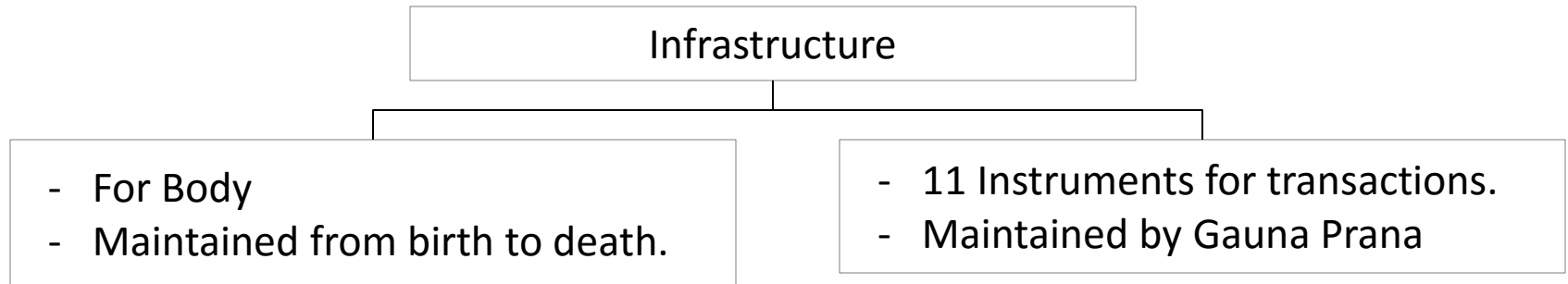
- It is there in sleep, no free will in sleep.



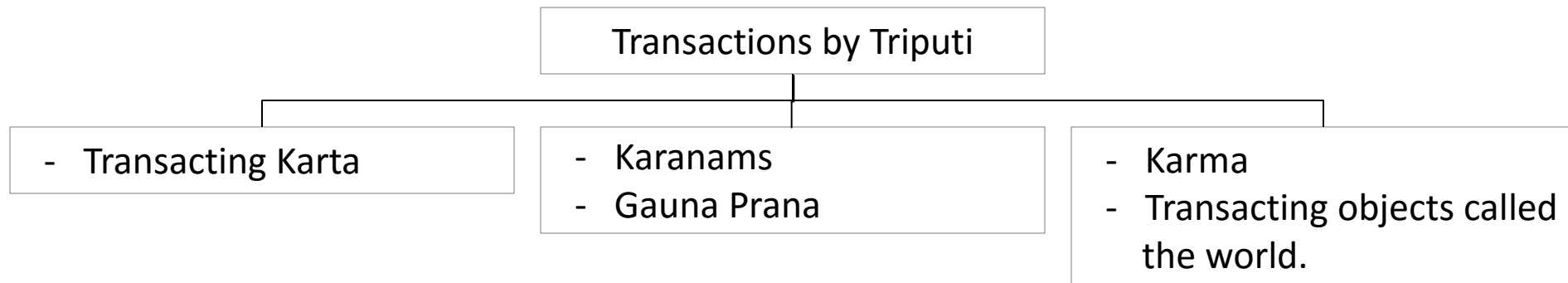
- Prana is a peculiar, unique principle, has unique status, other than Karta, Karma, Karanam.
- Why have Prana at all?

## What is Mukhya Prana?

- Life support System, maintenance of infrastructure.



- Only when Mukhya Prana maintains infrastructure, transactions take place.



- Triputi does transactions only with infrastructure.
- Transactions varied – speaking, writing, talking, reading, walking.
- Temporary resolution of transactions in Sushupti, resolution of Karta, Gauna Prana – Karanams, Karma – objective world.
- Triputi resolved, maintenance continues.
- Job of Mukhya Prana continues even when Gauna Pranas resolved.
- Maintaining function different from transaction. It is not one of transactions.

Mukhya Prana	Gauna Prana
<p>a) Continues in sleep, different from Triputi no freewill in sleep.</p> <p>b) Maintenance office of Infrastructure.</p> <ul style="list-style-type: none"> <li>- Does not contact clients.</li> <li>- Maintains Karanam body not Karta.</li> <li>- Makes transactions possible.</li> </ul> <p><b>Prasno Upanishad :</b></p> <ul style="list-style-type: none"> <li>- Prana Agni eva tasmin purehe jagarati [IV – 3], fundamental function, continues before and after transactions, not organ but life support system.</li> </ul>	<p>a) Eka Dasa Karanani</p> <ul style="list-style-type: none"> <li>- Triputi resolved in sleep.</li> <li>- Transactions end.</li> </ul> <p>b) Transacting office uses infrastructure in office during Jagrat.</p> <ul style="list-style-type: none"> <li>- Has connection with Karanams.</li> <li>- Contacts world, Karma – Objects.</li> <li>- Karta uses Karanam, suspends operations in Sushupti, and gets resolved.</li> </ul>

### Prasno Upanishad :

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति ।  
 गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो  
 यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

Praana-agnaya eva-itasmin-pure jaagrati  
 gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah  
 yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah ॥ 3 ॥

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV – 3]

- Other philosophers – commit mistake.
- Take Prana as Vayu.
- Vayu, one of objective World, Karma.

## Sankhya :

- In Mukhya Prana, transactions done, not Gauna Prana.
- Mukhya Prana not Gauna Prana which is name of Vyapara.

## Vyasa :

Karanam	Prana
<ul style="list-style-type: none"><li>- Organs, not Karta</li></ul>	<ul style="list-style-type: none"><li>- Not Karta but Locus of Karta.</li><li>- Different from Karanam and Karta.</li><li>- Karana Samanaha Natu Karta</li></ul>

## Word Analysis :

### a) Chakshu Adhi Vatu :

- Primary Prana is like eye Gauna Prana, eka Dasa Indriyani.

Mukhya Prana	Gauna Prana
<ul style="list-style-type: none"><li>- Provides life support</li><li>- Not involved in transactions</li><li>- Not Karta</li></ul>	<ul style="list-style-type: none"><li>- Used for transactions</li><li>- Not Karta</li></ul>

### b) Tatu :

- Gauna Prana (11 Karanams)

### c) Saha Sishtiabyaha :

- Mukhya Prana has some commonness with Karanam but different from Karanam.

### Sruti :

#### i) Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter I – Verse 1]

- Keneshitam... Chakshu, Srotram, Manaha – Gauna Prana.
- Kena Prana, Patatim Manaha – Mukhya Prana.
- Every transacting organ is Gauna Prana...

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचँ स उ प्राणस्य प्राणः  
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter I – Verse 2]

## ii) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Etasmat Jayate Pranaha – Mukhya Prana – Vayu.
- Vayu and Indriyas are separately mentioned.
- Mukhya Prana different from Jiva Karta.

## c) Adi – Byayau :

- Other reasons – Karta has freewill.
- Karta and freewill not in Sushupti.

## 1<sup>st</sup> Argument :

- Karta + Prana different.

## 2<sup>nd</sup> Argument :

- Bautikatvat, Jadatvat Prana born out of 5 Butas.

## 2 Meanings

- Jiva not one of Products of 5 elements.
- Jiva = Chaitanya Svarupa.
- Mixture of Pratibimba + Bimba.

### Part of Triputi

Karta

Eka Dasa Gauna  
Prana

External world  
of objects

- Prana not Jiva, Bautikatvat, Jadatvat.
- Prana Jada Tatvam like Shariram.
- Shariram not intrinsically Chetanam but has borrowed Chaitanyam.
- Mukhya Prana not object, not transaction but maintenance system.
- Mukhya Prana makes System active and alive, not part of Triputi.

- Mukhya Prana can be compared with Gauna Prana in one Aspect – both different from Jiva, Karta, Ahankara.

Gauna Prana	Jiva
<ul style="list-style-type: none"> <li>- Instrument</li> </ul>	<ul style="list-style-type: none"> <li>- User of instrument</li> <li>- Ahamkara</li> <li>- Original Consciousness + Reflected Consciousness.</li> </ul>

- Mukhya Prana is caretaker system functions in all Avasthas.
- Jiva – Karta active in Jagrat and Svapna, resolved – dormant in Sushupti.

### **Chandogya Upanishad :**

- Tata Sampanno bavati.
- Swamini Avapyou Bavati.
- Mukhya Prana active from conception till death, closer to instruments but different from instruments but different from instruments.



#### 404. Sutra 11 : [Topic 82 – Sutra 279]

अकरणत्वाच्च न दोषस्तथा हि दर्शयति । Akaranatvaccha na doshastatha hi darsayati ।

And on account of (its) not being an instrument the objection is not (valid); because thus (scripture) declares. [II – IV – 11]

- Why Mukhya Prana similar to Karanam but not Karanam?
- a) In sleep, Karanam and Karta resolved, Mukhya Prana continues.
  - Therefore Mukhya Prana not Karanam.
- b) Karanam has external field with which it interacts – extrovert.
  - Mukhya Prana has no contact with external world.
  - Only maintains internal organs, healthy, transaction worthy.
  - As long as Prana functions, activities go on.
  - Bad health means Mukhya Prana is weak, drops transactions, ICU, you don't see world, Dr. sees you.
  - Once body worthy, 11 Karanams start transactions.

#### Sutra 11 :

- Mukhya Prana unlike Karanams, does not have contact with external world.
- Maintains body – Digestion, circulation, evacuation.

Mukhya Prana	Gauna Prana
<ul style="list-style-type: none"> <li>- No Vishaya</li> <li>- Is it redundant?</li> <li>- Thambura</li> </ul>	<ul style="list-style-type: none"> <li>- Indriyas</li> <li>- Have external Vishayas Shabda, Sparsha, Rupa, Rasa, Gandha.</li> <li>- 2 Drums start and stop, Karanams.</li> </ul>

- Jiva more important than Prana (Mukhya or Gauna) who is Nadaswara Vidwan.

### Word Analysis :

- Akaranatvat cha na dosha thatha hi darshayati

#### a) Akaranatvat :

- Since Mukhya Prana not Karanam, instrument for transaction.

#### b) Na Dosha :

- There is no flaw, defect in the form of absence of field.
- Without Bahya Vishaya, how you compare Mukhya and Gauna Prana.
- It is similar to Karanam but without a field.
- Without a field is it not redundant?
- It is caretaker, maintains system, not transactor, only maintainer.

#### c) Thattha hi Darshayati :

- Sruti reveals Mukhya Prana is caretaker.

## Sruti : Prasno Upanishad

तान् वरिष्ठः प्राण उवाच ।

मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं

प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

Taanvarishtah praana uvaacha

Maa mohamaapadyatha, Aham-eva-etat-panchadha-atmaanam

pravibhajya-etat-baanam-avashtabhya vidhaarayaami iti ॥ 3 ॥

Prana, the greatest of them, said, Be not lost in delusion : I alone, dividing myself fivefold, support this body and keep it going. [II – 3]

- Aham Eva Bannam – Shariram.
- In Karanams, don't be proud of transactions.
- If you don't recognise, I will go then no transactions will be possible.
- Similar to Keno story.

### b) Brihadaranyaka Upanishad :

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः ,  
तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच,  
यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते  
स वो वसिष्ठ इति ॥ ७ ॥

These organs, disputing over their respective greatness, went to Brahman and said to him, Which of us is the Vasistha? He said, That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched. [VI – I – 7]

- 11 instruments alongwith Prana go to Brahmaji.
- Who is superior most? Vasishtaha?
- Do experiment, in whose departure body becomes impure, Papam, Anangatam.
- Eyes, ears, mind go on 1 year holiday. Person survives.
- Same story in Prasno Upanishad / Keno Upanishad – 3<sup>rd</sup> Chapter / Brihadaranyaka Upanishad – 6<sup>th</sup> Chapter / Chandogya Upanishad – 5<sup>th</sup> Chapter.

## 405. Sutra 12 : [Topic 82 – Sutra 280]

पञ्चवृत्तिर्मनोवद् व्यपदिश्यते । Panchavrittirmanovat vyapadisyate ।

It is taught as having a fivefold function like the mind. [II – IV – 12]

### Last 3 Sutras :

- Mukhya Prana not Karta, Karma, Karanam, only Dharanam, not Dharakaha.
- How many Mukhya Pranas are there?

Utpatti	Sankhya	Parimana
4 <sup>th</sup> Adhikaranam	5 <sup>th</sup> Adhikaranam ↓ Jnana – 5 Karma – 5 Antahkarana – 1	6 <sup>th</sup> Adhikaranam

- 5 fold functions – Pancha Vrittihi Mukhya Prana – Eakaha like Antahkaranam with 4 functions.

Functions by	Transactions by
Mukhya Prana	Gauna Prana

Prana	Respiratory
Apana	Excretory
Vyana	Circulation
Samana	Digestive
Udana	Reversal (Vomiting, Sneezing)

### **Word Analysis :**

#### **a) Vyapadeshat :**

- It is said in Shastra.

#### **b) Pancha Vritti :**

- Prana has 5 fold functions.

#### **c) Manovat :**

- Like one Antahkaranam mind with 4 function = Memory, Consciousness, Emotions, ego.
- No will based, functions without permission.
- One system with 4/5 names.
- Yoga Shastra Chapter 1 – 1 – 6.

## Vrittayaha Panchaivayaha

### Pramana

- Right cognition
- See rope as rope
- Yathartha Jnanam

### Viparyaya

- Wrong cognition
- See rope as snake

### Vikalpa

- Abava Jnanam
- Knowledge of absence of apple in hand.
- Anupalabdhi Jnanam.

### Nidra

- Sleep

### Smriti

- Memory

### Nidra :

- Experience of Vritti – I don't know anything.
- Absence of specific experience.
- Karana Sharira Vritti.
- Function of mind in Particular state.

### Smriti :

- Remembrance is function of mind.
- Yoga = Mastery over 5 fold Vritti, Chitta Vritti Nirodha.

406.

## 6<sup>th</sup> Adhikaranam

### Sreshta Anutvat Adhikaranam – One Sutra

Sutra 13 : [Topic 83 – Sutra 281]

अणुश्च ।

Anuscha ।

And it (chief Prana) is minute. [II – IV – 13]

Sreshta



Mukhya Prana

Anutvat Adhikaranam



Madhyatva Adhikaranam

- Establishes Mukhya Prana has medium dimention.

Purva Pakshi :

Brihadaranyaka Upanishad :

एष उ एव साम ; वाग्वै सा, अमैषः, सा चामश्चेति  
तत्साम्नः सामत्वम् । यद्वेष समः प्लुषिणा,  
समो मशकेन, समो नागेन, सम एभिस्त्रिभिर्लोकैः,  
समोऽनेन सर्वेण, तस्माद्वेष साम ; अश्नुते साम्नः  
सायुज्यं सलोकतां य एव-मेतत्साम वेद ॥ २२ ॥

eṣa u eva sāma, vāg vai sāma, eṣa sā cāmaśceti,  
tat sāmnaḥ sāmnavam; yad veva samaḥ pluṣiṇā,  
samo maśakena, samo nāgena, sama ebhis tribhir lokaiḥ,  
samo'nena sarveṇa, tasmād veva sāma, aśnute sāmnaḥ  
sāyujyam salokatām, ya evam etat sāma veda ॥ 22 ॥

This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (Speech) and Ama (Vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this Saman (vital force) to be such attains union with it, or lives in the same world as it. [I – III – 22]

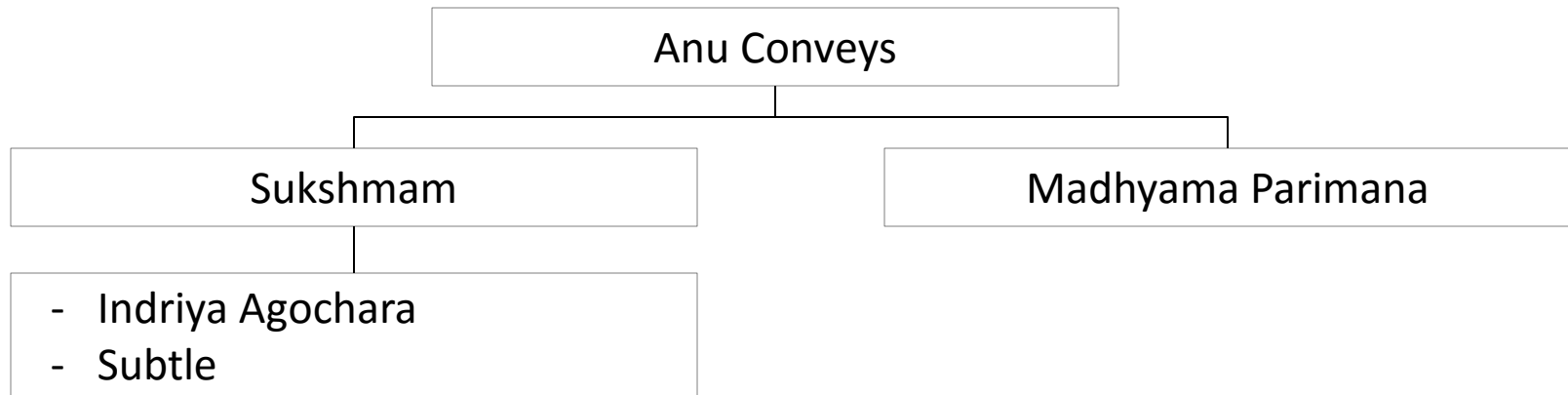
- In one mantra Prana is mentioned size of Ant, and elephant and Samashti Prana Hiranyagarba.
- Sruti confusing – drop.

### Eka Desi :

- Uses same Brihadaranyaka Upanishad : Chapter 1 – 3 – 22.
- Prana – all pervading like Akasha small – medium – bit caused by conditioning enclosure.
- Jiva actually Paramatma – has seeming limitations.
- Chaitanyam has Auphadhika limitations, similarly Prana is Sarvagataha.

### Siddantin :

- Here Prana Anu = Prana is Madhyama Parimana.



### Shankara :

- Why Vibhu not used? death can't be explained.

### Reasons :

- If Prana all pervading and Vibhu, Prana leaving during death can't be explained.



## Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Ma Meiva Amsa – not possible.
- Can't explain Utkranti, Gathi, Aagathi.

## Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-  
त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न  
वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति,  
न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-  
भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं  
प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुषो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणो-  
ऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति;  
सविज्ञानो भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-  
कर्मणो समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati  
ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati,  
na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ;  
ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na sprśati,  
ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya  
hṛdayasyāgram pradyotate, tena pradyotenaiṣa ātmā niṣkrāmati,  
cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ;  
tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
tam vidyā-karmaṇī samanvārabhete pūrva-prajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, He does not see. (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The Manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2] 1429

- Prana inside body goes out.

b) If Prana all pervading, it will never leave body.

- Chaitanyam is Vibhu, never leaves body.
- No death.
- Pratyaksha Anubava of death proves Prana not all pervading.

### **Word Analysis :**

**a) Anu :**

- Madhyama Parimana.
- Gauna Prayoga (Secondary meaning).
- Subtle dimension.
- Anu equated with Madhyama as both not Vibhu.

**b) Cha :**

- Conjugation.
- To continue Mukhya Pranas Utpatti and Sankhya.

### **Refutation of Ekadesi :**

### **Taittiriya Upanishad :**

- Pranamaya Kosha Purusham Vidaha.
- Prana has size of Annamaya Kosha.
- Prana expands and contracts depending on container, Sankocha, Vishala Shali.

## **Brihadaranyaka Upanishad : 4 – 4 – 2**

- For Stuti and Upasana, Prana equated to Hiranyagarbha.
- Vyashti Prana connected to Samashti Hiranyagarbha.
- Taittiriya Adhyatmika connected to Adideivika Prana.
- For glorification only, not to be taken literally.

### **Conclusion :**

- Prana depends on size of container body.

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## 7<sup>th</sup> Adhikaranam

### Jyotir Adhi Adhikaranam – 3 Sutras

#### Sutra 14 : [Topic 84 – Sutra 282]

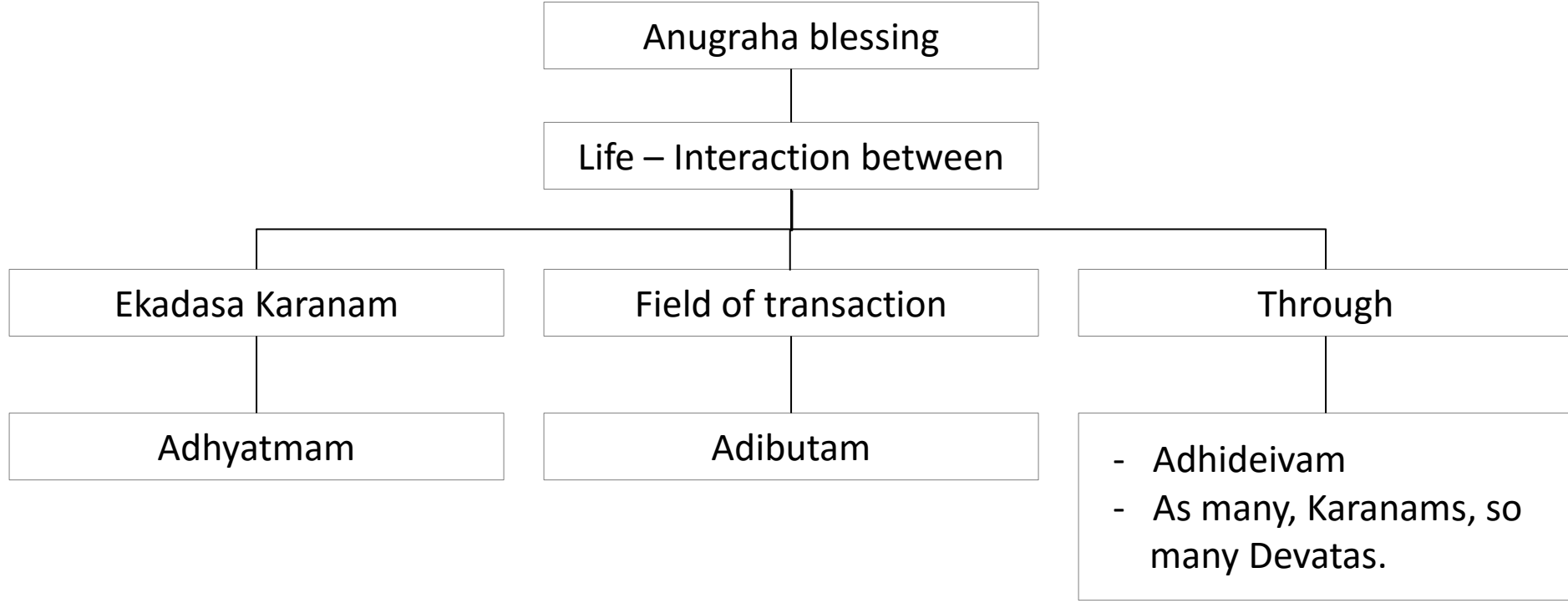
ज्योतिराद्यधिष्ठानं तु तदामननात् । Jyotiradyadhishtanam tu tadamananat ।

But there is the presiding over by Fire and others (over the organs), because of such statement in Sruti. [II – IV – 14]



#### Topic :

- Can sense organs (Chakshu, Srotram...) interact with sense objects (Shabda, Sparsha...) or do they need presiding diety?



**Gita :**

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The Seat (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth.  
[Chapter 18 – Verse 14]

- For good and bad Karmas Devatas required.

## Purva Pakshi :

### a) Aitareya Upanishad :

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।  
अथास्यायामितर आत्मा कृतकृत्यो वयोगतः प्रैति ।  
स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

So-syayam-atma punyebhyah karma-bhyah prati-dhiyate ।  
atha-syayam-itarā atma kṛta-kṛtyo vayogatah praiti ।  
sa itah prayanneva punar-jayate tadasya trtiyam janma ॥ 4 ॥

That son who is the father's own self is put in the father's place for the performance of the pious deeds. Then this other self of the boy (the father), having done its duties, and having reached a ripe old age, dies away. After the death indeed, he is born again. This is his third birth. [II – I – 4]

### b) Brihadaranayaka Upanishad :

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः,  
चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

cakṣur vai grahaḥ, sa rūpeṇātigrāheṇa gṛhītaḥ,  
cakṣuṣā hi rūpāṇi paśyati ॥ 5 ॥

The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye. [III – II – 5]

- Person sees with eyes, no Devata mentioned.
- Sruti confusing, drop sruti.

### Ekadesi :

- Brihadaranyaka Upanishad : Chapter 3 – 2 – 5
- Eyes independent, don't require Devata.
- Indriyam Svatantra.
- Devata mentioned for Upasana purpose.

## Siddhantim :

- Devatas are required.
- Only with blessing of Devatas, Karanams function.
- Adishtanam is Devata.

Indriyam	Devata
Srotram	Dik
Tvak	Vayu
Chakshu	Agni
Rasana	Ashvinu
Manaha	Chandrama

- Aparusheya Vishaya, no logic can be applied only Sruti, Smriti Vakyams.
- Gita – Chapter 18 – Smriti Vakya Pramanam.
- Prayashchitta Karma is propitiation of the appropriate Devata.

## Word Analysis :

### a) Jyoti Aadhi :

- Agni Devata etc.
- Fire etc are presiding dieties of sense organs.

## b) Tada Mananat :

- Since they are revealed by Sruti.

## Aitareya Upanishad :

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।  
अथास्यायामितर आत्मा कृतकृत्यो वयोगतः प्रैति ।  
स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

So-syayam-atma punyebhyah karma-bhyah prati-dhiyate I  
atha-syayam-itarata atma krta-krttyo vayogatah praiti I  
sa itah prayanneva punar-jayate tadasya trtiyam janma II 4 II

That son who is the father's own self is put in the father's place for the performance of the pious deeds. Then this other self of the boy (the father), having done its duties, and having reached a ripe old age, dies away. After the death indeed, he is born again. This is his third birth. [II – I – 4]

## Mundak Upanishad :

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu I  
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti II 7 II

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

## c) Tu :

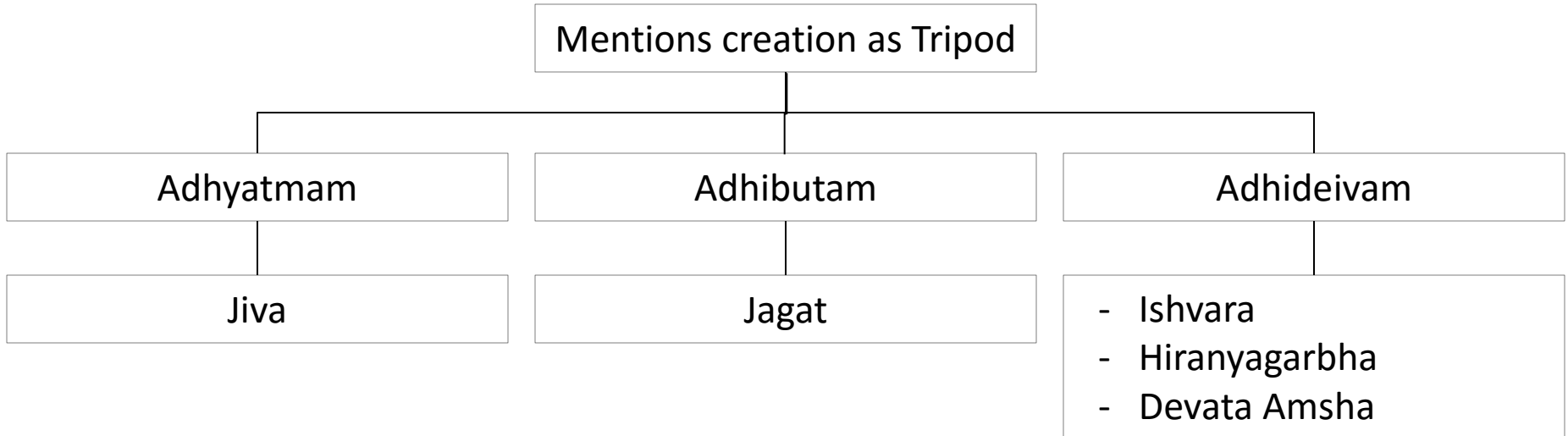
- Indeed to negate Purva Pakshi.
- Devatas withdraw during death because of Purva Karmas.
- When Punya Karmas ready, enter body again.



## Mahabharatha Vakyam :

- Prahuha Bramanaha Darshinaha, Vaktam Adibutam, Vannihi Adhichakshur.

## Bagawatam :



- 3 makes world go round.

## How to refute Eka + Purva Pakshi :

### Eka :

- Use Srutiscope, Vedascope, Apaurusheya Vishaya.

### Purva Pakshi :

## Brihadaranyaka Upanishad :

- Not mentioning of Devata is not negation of Devata.

## Example :

- Raman has come – Krishnan not negated.

- Aarthabagas question to Yajnavalkya only on Graha – Adhyatma and Atigraha – Adhibutam – not on Adideivam.

**Purpose of Veda :**

- To teach what is not available for Pratyaksha and inference.

**Definition of Veda :**

- Source of knowledge for things beyond perception, logic and science.

## 408. Sutra 15 : [Topic 84 – Sutra 283]

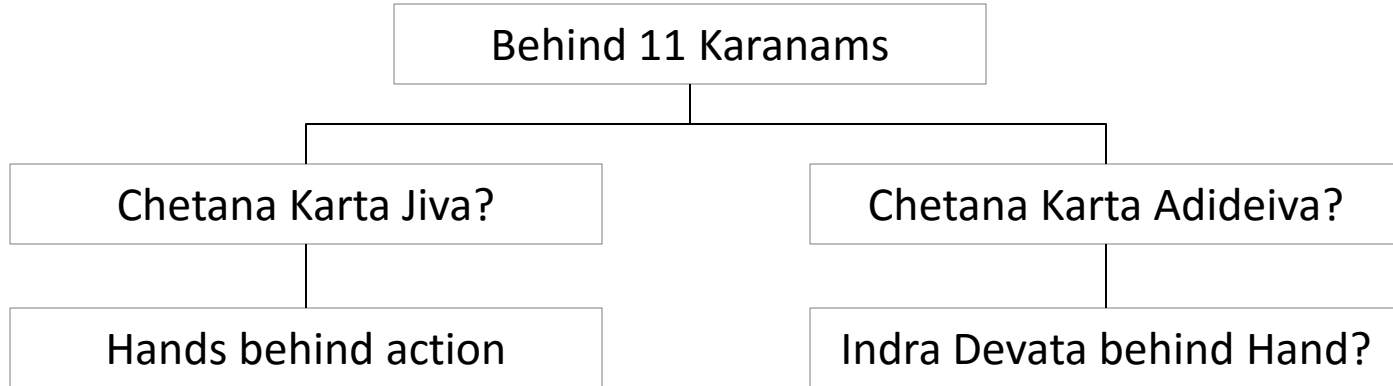
प्राणवता शब्दात् ।

Pranavata sabdat ।

(The gods are not the enjoyers, but the soul, because the organs are connected) with the one (i.e., the soul) possessing them (a thing we know) from the scriptures. [II – IV – 15]

### Question :

- Who is Karta, Bokta? Jiva or Indra?



- Or teamwork or partial Kartrutvam for both?
- Is Indra Bokta of good actions and Jiva Bokta of Bad actions?
- Do Good and Bad Karmas share 50% of Papam each?
- Adhishtanam is Karta or Jiva is Karta?
- Who is accountable?

## Vyasa :

- Adhistana Devatas behind Karanams only for blessing to function, not accountable for activity.
- Don't incur Papam, Punyam.
- Surya Prakashas blessing required for days activities of individual.
- Jiva alone operator of Karanam, Karana Prayogata alone Bokta.

## Word Analysis :

### a) Pranavata :

- Sense organs are connected to Jiva only.
- Devata distantly blesses, not connected.

### b) Shabdat :

- Since Sruti reveals it Chandogya Upanishad :

अथ यत्रैतदाकाशमनुविषणं चक्षुः स चाक्षुषः पुरुषो  
दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय  
घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय  
वागथ यो वेदेदं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ४

Atha yatra itad akasamanuvishannam caksuh sa caksusaha puruso  
darsanaya caksuratha yo vedam jighraniti sa atma gandhaya  
ghranamatha yo vedadamabhivyaharaniti sa atmabhivyaharaya  
vagata yo vededam srnavaniti sa atma sarvanaya srotram || 4 ||

Next, this organ of vision lies inside the space in the eyes. That is where the deity presiding over the eyes [i.e., the Self] is. The eye is the instrument through which the Self sees. Next, the one who knows I am smelling this is the Self. The organ of smell is the instrument through which the Self smells. Next, the one who knows I am speaking this is the Self. The organ of speech is the instrument through which the Self speaks. Next, the one who knows I hear this is the Self. The organ of hearing is the instrument through which the Self hears. [8 – 12 – 4]

- Whoever says – I see this, hear this, taste this, smell this, touch this, is Karta, agent of action, subject, Atma.
- Indriyas are Jivas instruments not Adhishtana Devatas.
- I am subject both as Karta and Bokta.

### **Shanakra :**

- 2 problems if Adhishtana Devatas are Karta – Bokta.

a) In every individual there will be 11 Adhishtana Devatas, one for each Karanam, 11 subjects in one body.

- Bahu Kartrutva, Boktrutva Prasangaha (Plurality and confusion).

b) Since different activity by different Adhishtana Devatas, Anusandhana Abava Prasanga.

- Individual will not be able to recollect activity of all organs.
- Jiva is one constant "I" connected to all 11 sense organs.
- Anusandanam, recollection has to be done by one Jiva as Karta, bokta.

## 409. Sutra 16 : [Topic 84 – Sutra 284]

तस्य च नित्यत्वात् ।

Tasya cha nityatvat ।

And on account of its (soul's) permanence (in the body it is the enjoyer, and not the gods). [II – IV – 16]

- Jiva has connection to his own 11 organs as his own instruments in every birth eternally.
- Jiva quits rented house (body) taking away 11 sense organs.

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Jiva drags 11 sense organs from Shariram, hold to Karanams while travelling, places each Karanam in 11 Golakams in the next body provided by the parents, experiences fresh experiences in fresh fields.
- New fields, new body, new experiences.
- Jiva is Permanent Karta, Bokta of his experiences.
- Jiva with Karanam chooses next body, direction, loka.
- Shariram chosen by Jiva for its experience.
- It is Karta, Bokta.

- If I choose Svarga and Adhishtana Devata experiences Sukham, I will be angry.

## **Word Analysis :**

### **a) Nityatvat :**

- Because of Permanency.

### **b) Tasya :**

- Of that Jiva, Karana Sambanda, connections between 11 Karanams is one, one Nitya Sambandha.

### **c) Cha :**

- Additional information, moreover.
- How Jiva – Karana Sambanda is nityam?
- **In Tarqa :**

We get fresh organs in every Janma.

## **Vyasa :**

### **a) 3<sup>rd</sup> Adhyaya – 1<sup>st</sup> Pada :**

- Blind now, next Janma seer. No defect of Karanam.
- Papam is obstacle which withdraws Adhishtana Devatas function.

### **b) Plants have 11 Karanams but no Golakams.**

- Karanams dormant, not functioning.

Sruti :

Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-  
त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न  
वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति,  
न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-  
भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं  
प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणो-  
ऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति;  
सविज्ञानो भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-  
कर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati  
ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati,  
na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ;  
ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na sprśati,  
ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya  
hṛdayasyāgram pradyotate, tena pradyotenaīṣa ātmā niṣkrāmati,  
cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ;  
tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
tam vidyā-karmaṇī samanvārabhete pūrva-prajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, He does not see. (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The Manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- When Jiva quits, Mukhya Prana goes with it. 11 Gauna Pranas Anukramanti, travel with Jiva.



**Smriti :**

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

**Shankara :**

a) If Adhishtana Devatas are Bokta, Indra will have no additional benefit of Svarga.

- Devatas will be experiencing Punya Papa Phalams in Bhu loka, and Naraka Loka.
- Punya Papa Anubava alone is a loka.
- 14 Lokas will become Redundant.

**Brihadaranyaka Upanishad :**

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति ; स वै दैवः  
प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति ;  
स एवंचित्सर्वेषां भूतानामात्मा भवति ; यथैषा देवतैवं सः ;  
यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंचिदं सर्वाणि  
भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां  
तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान् पापं गच्छति ॥ २० ॥

adbhyas cainam candramasas ca daivaḥ prāṇa āviśati; sa vai daivaḥ  
prāṇo, yaḥ saṁcaramś cāsaṁcaramś ca na vyathate, atho na riṣyati.  
sa evaṁ-vit sarveṣāṁ bhūtānām ātmā bhavati. yathaiṣā devatā, evaṁ saḥ.  
yathaitām devatām sarvāṇi bhūtāny avanti, evaṁ haivaṁ-vidaṁ sarvāni  
bhūtāny avanti. yad u kiṁ cemāḥ prajāḥ śocanti, amaivāsām  
tad bhavati, punyam evāmuṁ gacchati. na ha vai devān pāpaṁ gacchati ॥ 20 ॥

The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings many grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods. [I – V – 20]

- Devas experience only Punya Sukham, no papa – Phala Dukham.

### Final Argument :

- Adhishtana Devata can't experience Sukham – Dukham through my Karanam in my Body.
- Indra has own physical body and own specific organs.

### Conclusion :

- Indra only blesses sense organs. Jiva alone connected to eka Dasa Indriyani.
- Gauna Prana Indriyams functions and become Karta with blessing of Adhishtana Devatas.



410.

## 8<sup>th</sup> Adhikaranam

### Indriyadhikaranam – Sutra 17 – 19

- Organs are independent principles not function of Pranas.

#### 8<sup>th</sup> Adhikaranam

Are Indriyas and Pranas same

**Purva Pakshi :**

**Mundak Upanishad :**

- Chapter 2 – 1 – 3
- Pranas different than Indriyas.

**Brihadaranyaka Upanishad :**

- Chapter 1 – 5 – 21
- Indriyas same as Pranas.

**Ekadesi :**

- Sense organs included in Prana.

**Siddantin :**

- Pranas and Indriyas different.

Sutra 17

- Separate names given in Mundak Upanishad Chapter 2 – 1 – 3.
- Hence different.

Sutra 18

**Brihadaranyaka Upanishad :**

- Chapter 1 – 3 – 2 & Chapter 1 – 3 – 7
- Gives special status to Prana.
- Hence different

Sutra 19

- Functions of Prana and Indriyas distinctly different.
- Pranas provide survival for living beings.
- Indriyas borrow Shakti from Prana for transactions in life.

## Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

## Brihadaranyaka Upanishad :

अथातो व्रतमीमांसा ; प्रजापतिर्ह कर्माणि ससृजे, तानि  
सृष्टान्यन्योन्येनास्पर्धन्त—वदिष्याम्येवाहमिति वाम्दध्रे,  
द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्, एवम-  
न्यानि कर्माणि यथाकर्म; तानि मृत्युः श्रमो भूत्वोपयेमे,  
तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध; तस्माच्छ्राम्यत्येव  
वाक, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्; अथेममेव नाप्नो-  
द्योऽयं मध्यमः प्राणः; तानि ज्ञातुं दध्निरे । अयं वै नः श्रेष्ठो  
यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव  
सर्वे रूपमसामेति; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत  
एतेनाख्यायन्ते प्राणा इति; तेन ह वाव तत्कुलमाचक्षते  
यस्मिन्कुले भवति य एवं वेद; य उ हैवंविदा स्पर्धतेऽनु-  
शुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

athāto vrata-mīmāṃsā. prajāpatir ha karmāṇi sasrje, tāni sṛṣṭāni  
anyo'nyenāspardhanta. vadiṣyāmy evāham iti vāg dadhre;  
drakṣyāmy aham iti cakṣuḥ; śroṣyāmy aham iti śrotram;  
evam anyāni karmāṇi yathā karma; tāni mṛtyuḥ śramo bhūtvā upayeme;  
tāny āpnot; tāny āptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk,  
śrāmyati cakṣuḥ, śrāmyati śrotram, athemam eva nāpnot yo'yaṁ  
madhyamaḥ prāṇaḥ. tāni jñātum dadhrire. ayaṁ vai naḥ śreṣṭho  
yaḥ saṁcaramś cāsamcaramś ca na vyathate, atho na riṣyati,  
hantāsyaiḥ sarve rūpam asāmeti: ta etasyaiva sarve rūpam abhavan,  
tasmād eta etainākhyāyante prāṇā iti. tena ha vāva tat kulam ācakṣate,  
yasmin kule bhavati ya evaṁ veda. ya u haivaṁ vidā spardhate, anuśuṣyati,  
anuśuṣya haivāntato mriyate, iti adhyātmam ॥ 21 ॥

Now a consideration of the vow : Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, I will go on speaking. The eye : I will see. The ear : I will hear. And so did the other organs according to their functions. Death captured them in the form of fatigue - it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well let us all be of its form. They all assumed its form. Therefore they are called by this name of Prana. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body. [I – V – 21]

## Brihadaranyaka Upanishad :

ते ह वाचमूचुः, त्वं न उद्गायेति ; तथेति, तेभ्यो वागुद्गायत् ।  
यो वाचि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं वदति तदात्मने ।  
ते विदुरनेन वै न उद्गात्रात्येभ्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन् ;  
स यः स पाप्मा, यदेवेदमप्रतिरूपं वदति स एष स पाप्मा ॥ २ ॥

te ha vācam ūcuḥ, tvaṁ na udgāya iti, tatheti: tebhyo vāg udagāyat.  
yo vāci bhogas taṁ devebhya āgāyat. yat kalyāṇaṁ vadati tad ātmane;  
te vidur, anena vai na udgātrātyeṣya ntīti tam abhidrutya pāpmanāvidhyan,  
sa yaḥ sa pāpmā yad evedam apratirūpaṁ vadati, sa eva sa pāpmā ॥ 2 ॥

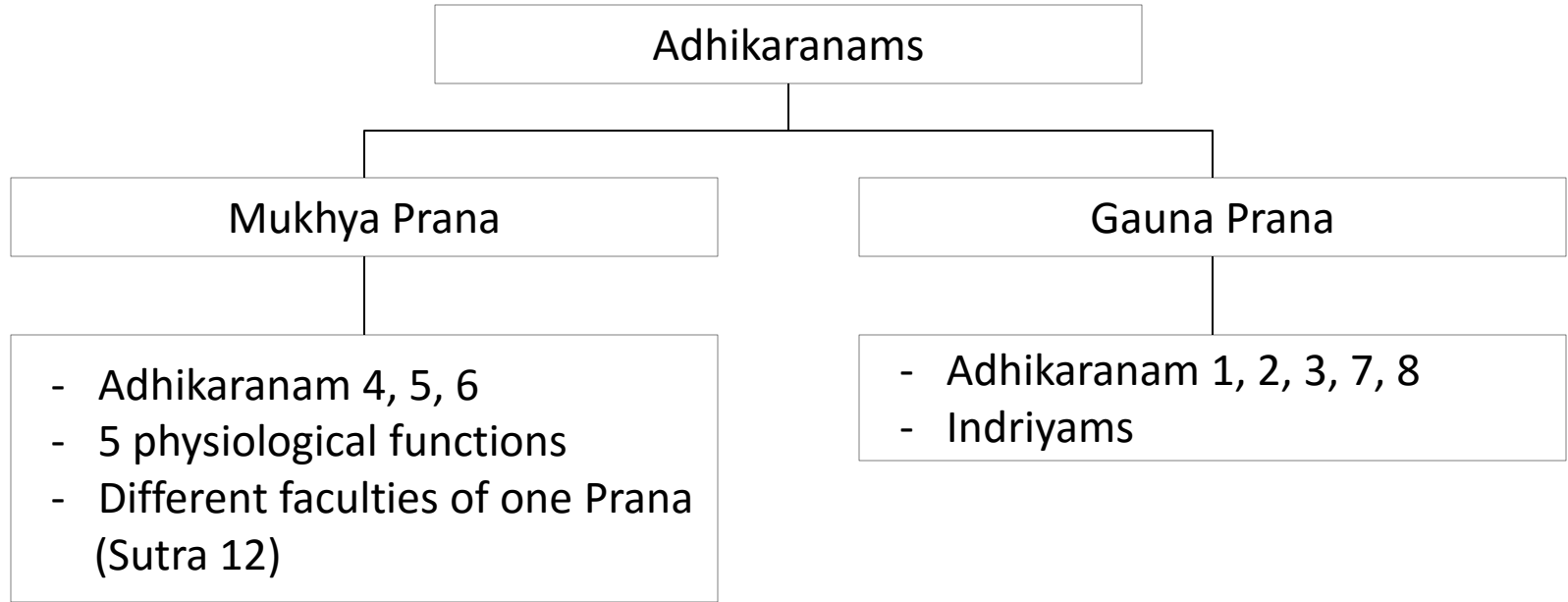
They said to the organ of speech, Chant (the Udgitha) for us. All right, said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilised for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things. [I – III – 2]

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ;  
तथेति, तेभ्य एष प्राण उद्गायत् ;  
ते विदुरनेन वै न उद्गात्रात्ये-भ्यन्तीति,  
तमभिद्रुत्य पाप्मनाविध्यन् ;  
स यथाश्मानमृत्वा लोष्टो विध्वंसेत,  
एवं हैष विध्वंसमाना विष्वञ्चो विनेशुः,  
ततो देवा अभवन्, पराऽसुराः ; भवत्यात्मना,  
परास्य द्विषन्प्रातृव्यो भवति य एवं वेद ॥ ७ ॥

atha hemam āsanyam prāṇam ūcuḥ, tvaṁ na udgāya iti,  
tatheti: tebhya eṣa prāṇa udagāyat;  
te vidur anena vai na udgātrātyeṣyantīti.  
tam abhidrutya papmanāvidhyan;  
sa yathā āsmānam ṛtvā loṣṭo vidhvaṁseta,  
evaṁ haiva vidhvaṁsamānā viṣvañco vineśuḥ,  
tato devā abhavan, parāsurāḥ; bhavaty ātmanā  
parāsy dviṣan bhrātrvyo bhavati ya evaṁ veda ॥ 7 ॥

Then they said to this vital force in the mouth. Chant (the Udgitha) for us. All right, said the vital force and chanted for them. The Asuras knew that through this Chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [I – III – 7]

- Deals with Gauna Pranas only.



पञ्चवृत्तिर्मनोवद् व्यपदिश्यते । Panchavrittirmanovat vyapadisyate ।

It is taught as having a fivefold function like the mind. [II – IV – 12]

### Question :

- Why should you accept there are sense organs at all in the individual as separate Tatvam?
- Should sense organs be considered as one aspect of Prana.

## Purva Pakshi :

### a) Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

- Pranas distinctly taken for origination.

### b) Brihadaranayaka Upanishad :

अथातो व्रतमीमांसा ; प्रजापतिर्ह कर्माणि सृष्टुजे, तानि  
सृष्टान्यन्योन्येनास्पर्धन्त—वदिष्याम्येवाहमिति वाग्ध्रे,  
द्रक्ष्याम्यहमिति चक्षुः, श्रोष्याम्यहमिति श्रोत्रम्, एवम-  
न्यानि कर्माणि यथाकर्म; तानि मृत्युः श्रमो भूत्वोपयेमे,  
तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध; तस्माच्छास्यत्येव  
वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्; अथेममेव नाप्नो-  
द्योऽयं मध्यमः प्राणः; तानि ज्ञातुं दध्निरे । अयं वै नः श्रेष्ठो  
यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव  
सर्वे रूपमसामेति; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत  
एतेनाख्यायन्ते प्राणा इति; तेन ह वाव तत्कुलमाचक्षते  
यस्मिन्कुले भवति य एवं वेद; य उ हैवंविदा स्पर्धन्तेऽनु-  
शुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥ २१ ॥

athāto vrata-mīmāṃsā. prajāpatir ha karmāṇi sṛṣṭje, tāni sṛṣṭāni  
anyo'nyenāspardhanta. vadiṣyāmy evāham iti vāg dadhre;  
drakṣyāmy aham iti cakṣuḥ; śroṣyāmy aham iti śrotram;  
evam anyāni karmāṇi yathā karma; tāni mṛtyuḥ śramo bhūtvā upayeme;  
tāny āpnot; tāny āptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk,  
śrāmyati cakṣuḥ, śrāmyati śrotram, athemam eva nāpnot yo'yam  
madhyamaḥ prāṇaḥ. tāni jñātum dadhrire. ayaṁ vai naḥ śreṣṭho  
yaḥ saṁcaramś cāsamcaramś ca na vyathate, atho na riṣyati,  
hantāsyaiḥ sarve rūpam asāmeti: ta etasyaiva sarve rūpam abhavan,  
tasmād eta etainākhyāyante prāṇā iti. tena ha vāva tat kulam ācakṣate,  
yasmin kule bhavati ya evaṁ veda. ya u haivaṁ vidā spardhate, anuśuṣyati,  
anuśuṣya haivāntato mriyate, iti adhyātmam ॥ 21 ॥

Now a consideration of the vow : Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, I will go on speaking. The eye : I will see. The ear : I will hear. And so did the other organs according to their functions. Death captured them in the form of fatigue - it overtook them, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well let us all be of its form. They all assumed its form. Therefore they are called by this name of Prana. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body. [I – V – 21]

- Chakshu, Srotram assumed the form of Mukhya Prana.

### **Context :**

- All sense organs created by Lord.
- All start functioning and get tired.
- Yamadharmaraja, Kala Tatvam is the weakening principle (Mrityu) makes them tired.
- Sense organs start observing Mukhya Prana which maintains life and is never tired  
Mukhya Prana active in Jagrat, Svapna, Sushupti.
- Sense organs think – if we assume Prana Rupam, we can work tirelessly.
- Sense organs took form of Mukhya Prana and got name Gauna Prana.
- Hence sense organs not separate Tatvam but included in Prana.

### **Confusion :**

- Separate Indriyas with Mukhya Prana or equate them.
- Confusion – Veda Apramanam.

### **Ekadesi :**

- Brihadaranyaka Upanishad correct. Sense organs must be included in Prana not to be treated separately.
- How to reconcile Mundak Upanishad?
- Need not be separately mentioned.
- Indriyams included within Prana casually enumerated separately.
- Sense organs are functions of Prana not separate Tatvam.



## Logic :

- Bo Bali Varda Nyaya.
- Bring cow + bull.
- Bo means female cow or male bull.
- Human being : Includes Man + Woman.
- Similarly Prana includes Indriyas but sometimes separately mentioned.

## 411. Sutra 17 : [Topic 85 – Sutra 285]

त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् । Ta Indriyani tadvyapadesadanyatra sreshthat ।

They (the other Pranas) are senses, on account of being so designated (by the scriptures), with the exception of the best (the chief Prana). [II – IV – 17]

- Sense organs should be taken as separate Tatvam as separate name given.

### Word Analysis :

#### a) Ta :

- Secondary 11 Gauna Pranas are specified as separately.

#### b) Indriyas :

- Sense organs, Indriya rupa.

### Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

#### c) Tad Vyapadeshat :

- Specified in Sruti.

**d) Anyatra Sreshta :**

- As secondary Pranas, distinct from Mukhya Prana.
- (Apana, Vyana, Samana, Udana can be included in Mukhya Prana but not Indriyas).

**Conclusion :**

- Distinct name, hence Indriyas different.

## 412. Sutra 18 : [Topic 85 – Sutra 286]

भेदश्रुतेः ।

Bhedasruteh ।

(On account of the) scriptural statement of difference. [II – IV – 18]

Sruti :

Brihadaranyaka Upanishad :

अथ हेममासन्न्यं प्राणमूत्रुः, त्वं न उद्गायेति ;  
तथेति, तेभ्य एष प्राण उद्गायत् ;  
ते विदुरनेन वै न उद्गात्रात्ये-ष्यन्तीति,  
तमभिद्रुत्य पाप्मनाविध्यन् ;  
स यथाश्मानमृत्वा लोष्टो विध्वंसेत,  
एवं ह्येष विध्वंसमाना विष्वञ्चो विनेशुः,  
ततो देवा अभवन्, पराऽसुराः ; भवत्यात्मना,  
परास्य द्विषन्प्रातृव्यो भवति य एवं वेद ॥ ७ ॥

atha hemam āsanyam prāṇam ūcuḥ, tvaṁ na udgāya iti,  
tatheti: tebhya eṣa prāṇa udagāyat;  
te vidur anena vai na udgātrātyeṣyantīti.  
tam abhidrutya papmanāvidhyan;  
sa yathā āsmānam ṛtvā loṣṭo vidhvaṁseta,  
evaṁ haiva vidhvaṁsamānā viṣvañco vineśuḥ,  
tato devā abhavan, parāsurāḥ; bhavaty ātmanā  
parāsy dviṣan bhrātṛvyo bhavati ya evaṁ veda ॥ 7 ॥

Then they said to this vital force in the mouth. Chant (the Udgitha) for us. All right, said the vital force and chanted for them. The Asuras knew that through this Chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [I – III – 7]

- Upanishad gives special status to Indriyas and discusses separately.

Story :

- Devas and Asuras fight.
- Devas wanted strength – Adrishta Punyam.
- Ishvara gave Udgita Omkara Upasana.

- Vak, Chakshu, Manaha do Upasana.
- Asuras worried, attack Indriyas.
- Sense organs have done good and bad actions. We see, hear, eat, talk, good and bad as per Papam and Punyam.
- No sense organ can complete Upasana because of Papa karma attack by Asuras.

### **Brihadaranyaka Upanishad : Chapter 1 – 3 – 7**

- After exhausting all organs, Devatas approached Prana to Practice Upasana.
- When Pranas were doing Upasana, Asuras attacked and were killed.
- Clod of earth thrown on hard stone gets destroyed.
- Sense organs discussed separately in Sruti.
- Hence Prakarana Bheda – context different.

### **Word Analysis :**

### **Bheda Surtehe :**

#### **a) Sruti :**

- Vedic Prakaraha.

#### **b) Bheda :**

- Distinguishing, discriminating portion.
- Prana – Indriyas separately quoted.

## Brihadaranyaka Upanishad :

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति ;  
तथेति, तेभ्य एष प्राण उद्गायत् ;  
ते विदुरनेन वै न उद्गात्रात्ये-ष्यन्तीति,  
तमभिद्रुत्य पाप्मनाविध्यन् ;  
स यथाश्मानमृत्वा लोष्टो विध्वंसेत,  
एवं ह्येष विध्वंसमाना विष्वञ्चो विनेशुः,  
ततो देवा अभवन्, पराऽसुराः ; भवत्यात्मना,  
परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥ ७ ॥

atha hemam āsanyam prāṇam ūcuḥ, tvaṁ na udgāya iti,  
tatheti: tebhya eṣa prāṇa udagāyat;  
te vidur anena vai na udgātrātyeṣyantīti.  
tam abhidrutya papmanāvidhyan;  
sa yathā aśmānam ṛtvā loṣṭo vidhvaṁseta,  
evaṁ haiva vidhvaṁsamānā viṣvañco vineśuḥ,  
tato devā abhavan, parāsurāḥ; bhavaty ātmanā  
parāsyā dviṣan bhrātṛvyo bhavati ya evaṁ veda ॥ 7 ॥

Then they said to this vital force in the mouth. Chant (the Udgitha) for us. All right, said the vital force and chanted for them. The Asuras knew that through this Chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed. [I – III – 7]

- Ataha = Prakarana – new.
- Imam Asanyan Paragraph.

## Gita :

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः।  
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ १.२० ॥  
हृषीकेशं तदा वाक्यमिदमाह महीपते।

Then, seeing the people of Dhrtarastra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Padu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth! [Chapter 1 – Verse 20]

- Upto that direction of war.

## Conclusion :

- As Sruti treats them separately, hence different.

### 413. Sutra 19 : [Topic 85 – Sutra 287]

वैलक्षण्याच्च ।

Vailakshanyaccha ।

And on account of the difference of characteristics. [II – IV – 19]

- Pranas and Indriyas are different because distinct functions are performed by each one of them.
- Hence not one Tatvam but 2 separate Tatvams.

Mukhya Prana	11 Indriyas
<ul style="list-style-type: none"><li>- Keeps living being surviving</li><li>- Not one of transactions.</li><li>- Surviving not action</li><li>- Living required for transactions.</li><li>- Survival is maintenance operation.</li><li>- Survival common for Animal, plant, human.</li><li>- No gradation in survival.</li><li>- Hence Ahimsa Paramo Dharmaha.</li><li>- Life equal in all living beings.</li><li>- Nirvikalpa Avastha and Sushupti also Prana continues.</li><li>- Essential services go on.</li><li>- Administrative function, government</li></ul>	<ul style="list-style-type: none"><li>- Meant for transactions in life.</li><li>- Superiority, inferiority measured in terms of transactions.</li><li>- Adhyatmam, Adibutam differences cause difference in functions of Jivas.</li><li>- Savikalpa Avastha – Jagrat and Swapna, transactions come and go.</li></ul>

## **Word Meaning :**

### **a) Vailakshanyat :**

- Because of their distinct nature, they are different.

### **b) Cha :**

- Addition of 3<sup>rd</sup> reason.

## **Refutation of Ekadesi :**

- Sense organs assumed nature of Prana not became one with Prana.
- If so, in Sushupti will keep functioning.
- Sense organs borrow Kriya Shakti from Prana. Electricity lends power to gadgets to function.
- Indriyas borrow Shakti from Prana.
- Ekadesi takes statement literally, which is not correct.

## **Refutation of Purva Pakshi :**

### **Brihadaranyaka Upanishad :**

- Sense organs as though one with Prana as they borrow Kriya Shakti from Prana.
- Sense organs born out of Sattva Guna have only Jnana Shakti.
- Prana born out of Rajo Guna.  
Prana alone has Kriya Shakti.
- Prana lends Kriya Shakti to sense organs.



## Conclusion of 8<sup>th</sup> Adhikaranam :

- Sense organs not aspect of Prana, separate Tattvam.

5 <sup>th</sup> Adhikaranam	8 <sup>th</sup> Adhikaranam
<ul style="list-style-type: none"><li>- Prana not product of Sense organs.</li><li>- Prana not Dependent.</li><li>- Sense organs – Independent.</li></ul>	<ul style="list-style-type: none"><li>- Prana – Independent</li><li>- Indriya – Dependent</li></ul>

- Ekadesi wanted to equate Prana and Indriyas.
- **Siddantin :**  
Both separate Tatvams, can't be equated.

## Samjnamurtikiriptyadhikaranam – 3 Sutras

Adhikaranam 1 – 8	Adhikaranam 9
<ul style="list-style-type: none"> <li>- Sukshma Bautika Prapancha Srishti Sruti Virodha Parihara</li> <li>- Mukhya Prana + Gauna Prana (11 Indriyas)</li> <li>- Subtle universe</li> <li>- Product of elements, called elemental.</li> </ul>	<ul style="list-style-type: none"> <li>- Sthula Bautika Prapancha Srishti Sruti Virodha Parihara.</li> <li>- Gross universe</li> </ul>

**Purva Pakshi :**

**a) Chandogya Upanishad :**

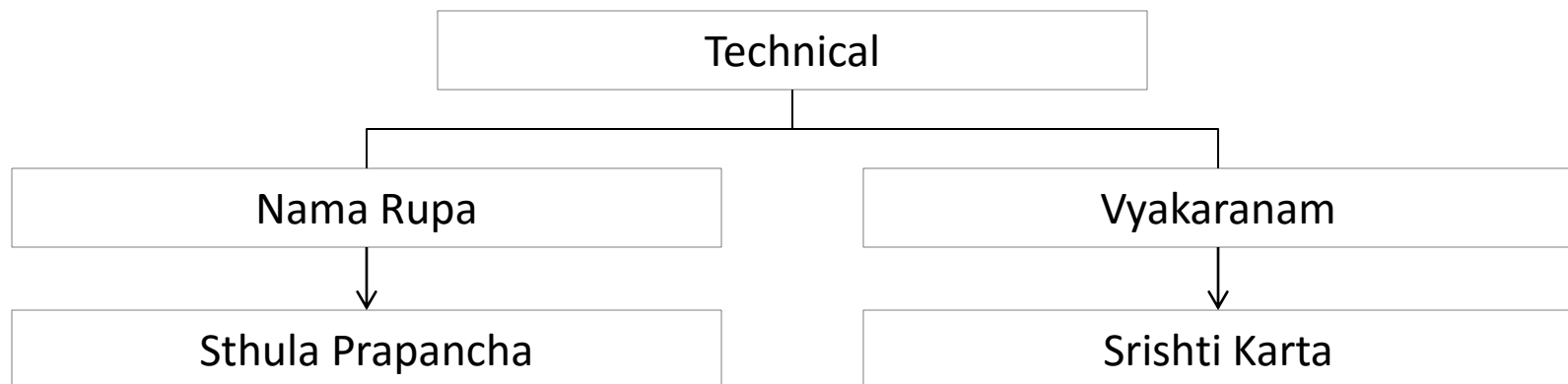
सेयं देवतैक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन  
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena  
jivenatmananupravisya namarupe vyakaravaniti II 2 II**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

## Creation : Seyam Devata Ikshata

Step	
1.	- Brahman + Maya
2.	- Sukshma Buta Srishti - 3 subtle elements
3.	- Sukshma Prapancha Srishti - Elementals
4.	- Ishvara Anupravesha - Entry into Sukshma Srishti / Prapancha in the form of Jiva. - Jivena Atmana Anupraveshya
5.	- Sthula Prapancha Srishti - Jiva seems to be Sthula - Prapancha Srishti Karta.



## b) Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव  
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ  
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो  
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,  
प्राणश्चैव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन्  
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मणामन्येव । स  
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन  
भवति ; आत्मैत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।  
तदेतत्पदनं यमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं  
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते  
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām  
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam  
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,  
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ  
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā  
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,  
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,  
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny  
eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta  
ekaikena bhavati, ātmety evopāsīta, atra hi ete sarva ekam  
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,  
anena hy etat sarvaṁ veda, yathā ha vai padenānuvindet.  
evam kīrtim ślokaṁ vindate ya evaṁ veda. ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Anu Pravesha Sruti.
- Sat Bhedam Tarhi Anya... Asit.

## Step 1 :

- Brahman = Ishvara + Maya – creation in potential form.

## Step 2 :

- Brahma / Ishvara projects creation.

## Doubt :

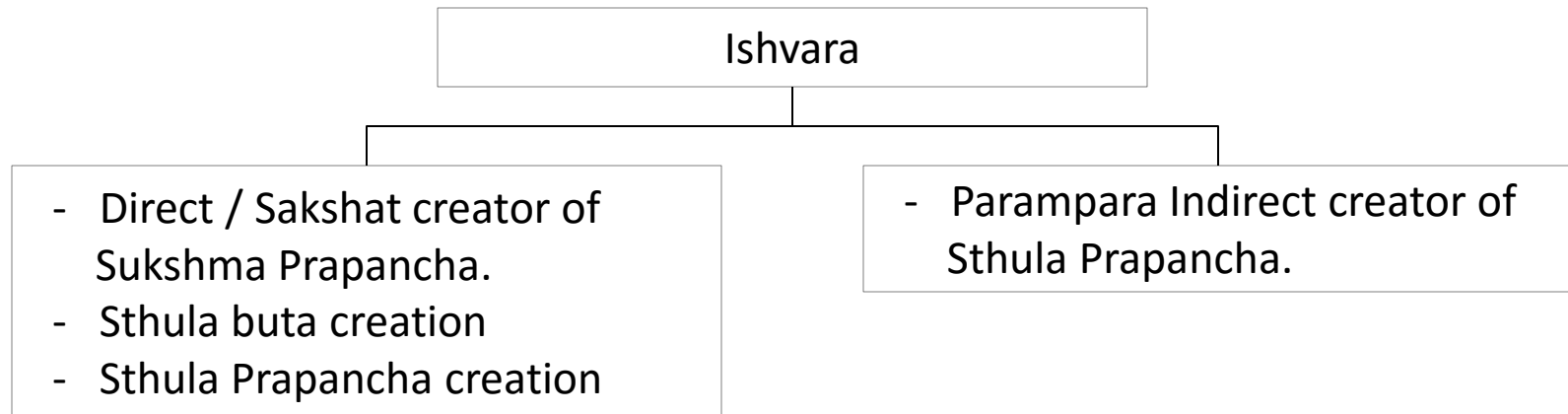
- Who is creator of Sthula Prapancha – universe – Jagat?
- Brahman or Jiva?
- Upanishad contradicts, drop Shastra.

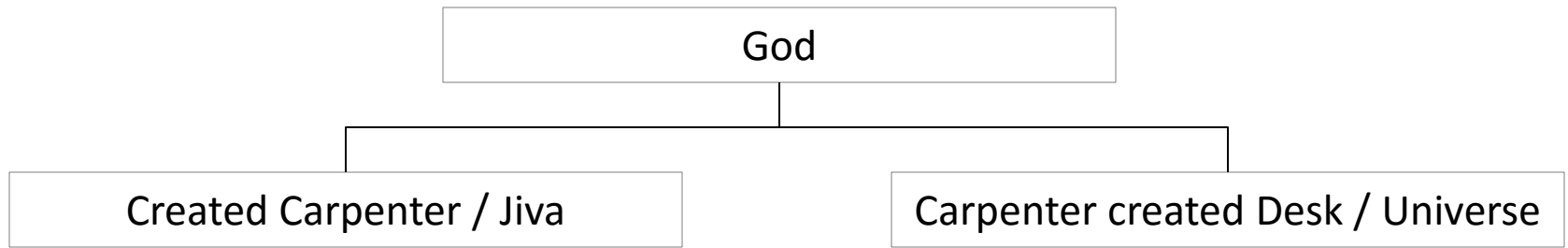
## Eka Desi :

a) Chandogya Upanishad alone correct.

- Jiva alone creator of Sthula Prapancha.
- Ishvara creator of Sukshma Prapancha.

## b) Brihadaranyaka Upanishad :





**Vyasa :**

- Ishvara creator of Sukshma and Sthula Prapancha.

## 415. Sutra 20 : [Topic 86 – Sutra 288]

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् । Samjnamurtiklriptistu trivritkurvata upadesat ।

But the creation of names and forms is by Him who does the tripartite (creation), for so the scriptures teach. [II – IV – 20]

- Brahman alone creator of Universe, not Jiva.

### Chandogya Upanishad :

- Let me enter Sukshma Prapancha as Jiva and created Sthula Prapancha.
- Sthula Prapancha created after creation of Sthula Butas.

### Intermediary Stage :

- Sukshma element creation.
- Sukshma buta to Sthula buta creation is grossification process by Brahman.
- Jiva not creator of gross elements or elementals.

### Word Analysis :

#### a) Samjna Murti Kriptihi :

- Creation of gross names and forms.
- Samjna = Nama
- Murti = Rupam.

**b) Tu :**

- Negates Purva Pakshi + Ekadesi.

**c) Trivritikurvata :**

- Function of Brahman.

**d) Upadesat :**

- Since it is mentioned in Sruti.

**Panchikaranam (5) / Trivrutkaranam (3)****Grossification Process :**

	Earth	Water	Fire	Air	Space
I) Pure Subtle Elements (Without any mixture)	I	I	I	I	I
II) Each element divides into 2	II	II	II	II	II
III) Mixture of 4 other elements 1/8 <sup>th</sup> Portion with one-half	$\begin{array}{cc} 1 & 1 \\ - & + & - & \times 4 \\ 2 & 8 \end{array}$	$\begin{array}{cc} 1 & 1 \\ - & + & - & \times 4 \\ 2 & 8 \end{array}$	$\begin{array}{cc} 1 & 1 \\ - & + & - & \times 4 \\ 2 & 8 \end{array}$	$\begin{array}{cc} 1 & 1 \\ - & + & - & \times 4 \\ 2 & 8 \end{array}$	$\begin{array}{cc} 1 & 1 \\ - & + & - & \times 4 \\ 2 & 8 \end{array}$
IV) Final Product	Gross Elements – Earth / Water / Fire / Air / Space				

- Ishvara is Panchikarana Karta.



## Shankara gives 2 more Reasons :

### a) Chandogya Upanishad :

सेयं देवतैस्तत्र हन्ताहमिमास्तिस्त्रो देवता अनेन  
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

**Seyam devataiksata hantahamimastisro devata anena  
jivenatmananupravisya namarupe vyakaravaniti || 2 ||**

That god [Existence] decided : Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- As Jiva I enter Sukshma Shariram.
- As Ishvara I continue creation of Sthula Prapancha.

### b) Jivasya Yogyata Abava :

- Jiva doesn't have knowledge or ability to create the world.

### c) Sruti :

### Chandogya Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा  
तदब्रह्म तदमृतं स आत्मा प्रजापतेः सभां  
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो  
राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं  
यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु  
माभिगां लिन्दु माभिगाम् ॥ १ ॥

*Ākāśo vai nāma nāmarūpayornirvahitā te yadantarā  
tadbrahma tadamṛtaṁ sa ātmā prajāpateḥ sabhām  
veśma prapadye yaśo'haṁ bhavāmi brāhmaṇānām yaśo  
rājñām yaśo viśām yaśo'hamanuprāpatsi sa hāhaṁ  
yaśasām yaśaḥ śyetamadatkamadatkam śyetaṁ lindu  
mābhigām lindu mābhigām.*

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajapati. May I attain the fame of a brahmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 – 14 – 1]

## Brahma Sutra :

अन्यभावव्यावृत्तेश्च ।

Anyabhavavyavrittescha ।

And on account of (the Sruti) separating (the Akshara) from that nature is different (from Brahman). [I – III – 12]

- Akasha is Brahman here.

## Refutation of Ekadesi :

### Ekadesi :

- Jiva alone creator of Sthula Prapancha.
- Why Upanishad says – Brahman enters Jiva?
- What is Purpose of Anupravesa of Jiva?

## Shankara :

- Sthula Prapancha Srishti only for Jiva.

## Chandogya Upanishad :

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं  
भवति यो म-ध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः १

**Annamasitam tredha vidhiyate tasya yah sthavistho dhatustatpurisam  
bhavati yo madhyamastanmamsam yo'nisthastanmanah II 1 II**

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 – 5 – 1]

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं  
भवति यो म-ध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः २

**Apah pitastredha vidhiyante tasam yah sthavistho dhatustanmutram  
bhavati yo madhyamastallohitam yo'nisthah sa pranah II 2 II**

When we drink water, it becomes divided in three parts. The grossest part of it becomes urine; that which is less gross becomes blood; and the finest part becomes prana, the vital force. [6 – 5 – 2]

तेजोऽशितं त्रेधा विधीयते तस्य यः  
स्थविष्ठो धातुस्तदस्थि भवति यो  
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

**Tejo'sitam tredha vidhiyate tasya yah  
sthavistho dhatustadasthi bhavati yo  
madhyamah sa majja yo'nisthah sa vak II 3 II**

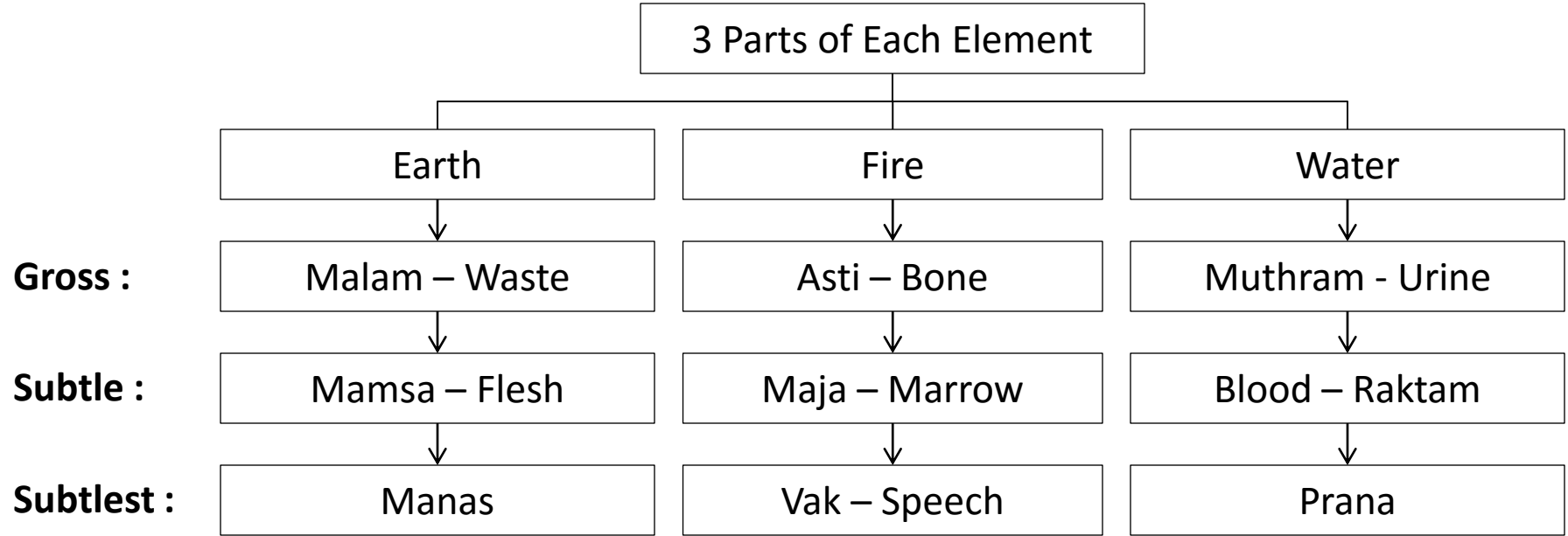
When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- How 3 elements responsible for Sthula Shariram?

## 416. Sutra 21 : [Topic 86 – Sutra 289]

मांसादि भौमं यथाशब्दमितरयोश्च । Mamsadi bhaumam yathasabdamitarayoscha ।

Flesh, etc., originates from earth according to the scriptural statement and (so also) in the case of the other (elements, viz., fire and water). [II – IV – 21]



### Word Analysis :

#### a) Mamsa Adhi :

- Flesh – etc.,

#### b) Bauman :

- Products of earth.

### c) Itara Yoho Cha :

- Product of fire and water should also be known as given in above table.

### d) Yatha Shabdam :

#### Sruti : Chandogya Upanishad

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं  
भवति यो म-ध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः १

**Annamasitam tredha vidhiyate tasya yah sthavistho dhatustatpurisam  
bhavati yo madhyamastanmamsam yo'nisthastanmanah II 1 II**

When we eat food, it divides itself into three parts. The grossest part of it becomes excreta; that which is less gross becomes our flesh; and the finest part becomes our mind. [6 – 5 – 1]

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं  
भवति यो म-ध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः २

**Apah pitastredha vidhiyante tasam yah sthavistho dhatustanmutram  
bhavati yo madhyamastallohitam yo'nisthah sa pranah II 2 II**

When we drink water, it becomes divided in three parts. The grossest part of it becomes urine; that which is less gross becomes blood; and the finest part becomes prana, the vital force. [6 – 5 – 2]

तेजोऽशितं त्रेधा विधीयते तस्य यः  
स्थविष्ठो धातुस्तदस्थि भवति यो  
मध्यमः स मज्जा योऽणिष्ठः सा वाक् ३

**Tejo'sitam tredha vidhiyate tasya yah  
sthavistho dhatustadasthi bhavati yo  
madhyamah sa majja yo'nisthah sa vak II 3 II**

When we eat fire [i.e., butter, oil, etc], it divides itself into three parts. The grossest part of it becomes bone; that which is less gross becomes marrow; and the subtlest part becomes speech. [6 – 5 – 3]

- Bahya and Aantara Srishti over.

## 416. Sutra 22 : [Topic 86 – Sutra 290]

वैशेष्यात्तु तद्वादस्तद्वादः ।

Vaiseshyattu tadvadastadvadah ।

But on account of the preponderance (of a particular element in them the gross elements) are so named (after it). [II – IV – 22]

- To create gross elements, Lord mixes 5 elements.
- Each gross element has 5 elements ( $1/2$  Akasha +  $1/8$  Vayu, Agni, Jalam, Prithvi).
- If Akasha is mixture why you call it Akasha?

**Vyasa :**

- Dominant is Akasha 50%

**Example :**

- Puri – Potato for dinner.
- Potato is Veishyat.

**Word Analysis :**

**a) Tad Vadaha :**

- Particular name for each gross element.

**b) Veiseshyat :**

- Because of predominance of particular element.
- Devas called fiery because of Predominance of fire element.
- **1<sup>st</sup> Chapter Ends with :** Vyakyathah – as explained.
- **2<sup>nd</sup> Chapter Ends with :** Tad Vadaha – Special name.